

TRANSFORMATIONAL LEADERSHIP: “REWIRING” THE LOCAL CHURCH IN
BROOKLYN

By

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ABSTRACT

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Jeremiah 3:15 (NRSV) states, “I will give you shepherds after my own heart, who will feed you with knowledge and understanding.” This Scripture is the foundation of the calling to have a heart that is built for care providing and guiding others into the next phase of leadership. The only way we can measure growth in others is to have benchmarks and measurable assessments. Seeing church leaders and the congregation transform spiritually is important. There are challenges that come with this transformation. I believe the best way to combat that is through focusing on the church's vision and mission statement and meeting those goals through pastoral leadership by providing them with opportunities to learn and develop spiritually through Bible study, Sunday morning service, Sunday school, communing with other churches and affiliation with national level ministries. As the senior pastor of Greater Mount Pleasant Baptist Church, located in the Crown Heights section of Brooklyn New York for the past 17 years, I have realized that focusing on these four areas will help to develop and transform the church.” So in order to do this work you must have a shepherd’s heart!

To my wife, Frances E. Taylor-Ware, who inspired me and prayed for me as I worked through ministry and for her visionary heart that saw me doing the work of a servant leader and was please with my work.

To my three adult children, Ashley, LeAnna, and Joshua and my granddaughter Calixta, who continue to be my blessing and motivation in my life.

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Chapter 1

The Setting

Jesus said, “Upon this rock, I will build my church and the gates of hell shall not prevail.”

Matthew 16:18b KJV

Nearly two thousand years ago, with this pronouncement, the Christian church was founded. Since that time, the church has served as the united body of Christ. It has seen good and bad times. It has weathered many storms in its glorious history. In spite of the forces of hell, its members have proclaimed the truth of the risen Christ, to all generations, and houses of worship have grown and multiplied to redeeming power and grace.

With prayer, faith, and dedication and with God on our side, Greater Mount Pleasant Baptist Church comes now to celebrate our sixty-seventh anniversary of service to God. The Lord has blessed us and we pray for His continued blessings.

Greater Mount Pleasant Baptist Church is located in the Crown Heights section of Brooklyn. Although we are located in what would be considered an urban neighborhood, which has evidence of gentrification, our congregation is a mixture of people from various boroughs throughout New York City with even some members traveling as far as Pennsylvania to worship with us on Sundays. Greater Mount Pleasant has a rich history, as many churches do. Each pastor in the history of our church has played a very important role as to where Greater Mount Pleasant Baptist Church is today.

On the fourth Sunday in June 1948, the late Reverend James E. Gay, Mrs. Annie Gay (his mother), Mrs. Hattie Corbett (his sister), Mrs. Ruth Days, and Mr. Octavis Knight received their letter from the Mount Calvary Baptist Church for the purpose of forming a church. On the first Sunday in July 1948, a meeting was held at the home of Reverend Gay, 980 St. Marks Avenue, Brooklyn, New York. Out of this meeting came the Greater Mount Pleasant Mission and a call was extended to Reverend Gay to serve as pastor.

By 1954, the church had outgrown its quarters at the Kings County Funeral Chapel, 366 Herkimer Street, Brooklyn, New York. Reverend Gay and his dedicated followers erected a new hundred thousand dollar edifice located at 889 St. Marks Avenue in October 1960. On Sunday, May 28, 1961, jubilant members marched into the new church. Continued expansion of the church was seen in membership and its service to the community. Five years later on Sunday, May 22, 1966, we celebrated our mortgage burning.

During this era, the Reverend John Q. Adams, who was ordained under Pastor Gay's administration, served as Superintendent of the Sunday school, President of the Baptist Training Union and Advisor of the Youth Fellowship Department. In 1964, Reverend Adams organized the New Frontier Mission. In the fall of 1971, Reverend James E. Gay informed the church of his impending retirement. On January 1, 1972, Reverend Gay retired as pastor after twenty-three years of faithful and devoted service. He was loved by his congregation and respected by all with whom he came in contact. In September 1977 Reverend Gay was called from labor to reward.

In December 1971, Reverend James D. Walters, an Assistant Pastor of Concord Baptist Church accepted the call to become pastor of Greater Mount Pleasant Baptist Church and was formally inducted on April 29, 1972. During his pastorate the church purchased adjacent property (889 St. Marks Avenue) that was used to expand church activities. The membership was increasing continually. A renewed spiritual fervor was felt in all of our worship services. Reverend Walters served faithfully until his transition to glory on September 13, 1981.

On March 6, 1983, Reverend Dwight A. Parker was installed as pastor of Greater Mount Pleasant Baptist Church. Under his leadership, the late Reverend Douglas Hill and Reverend Leonard Randolph were licensed after receiving their call to the Gospel Ministry. Our children and youth choirs increased. During his pastorate, the membership grew both in numbers and spiritually that we had to increase the number of morning worship services to two. Reverend Parker resigned in March 1985 to form the Christian Faith Tabernacle Mission.

Reverend Dr. Ronald W. Steward was called to pastor on September 6, 1987 and was installed on December 6, 1987. Under his guidance, our Sunday school has become a major center of activity that was reaching our children when they were expanding their horizons and receptive to learning. Our Educational Program was enlarged to encompass ministry training and teacher training with the late Reverend James V. Lewis, who served as Minister of Education. On June 11, 1989 Minister Geraldine Smith acknowledged her call to the ministry of Christ. In 1993 Reverend Smith formed the New Faith Community Mission. On May 24, 1991 Minister Brenda L. Harris acknowledged her call to the ministry of Christ.

In May 1994 Minister Larry L. Langston, Sr. acknowledged his call to the ministry of Christ. In November 1994, Minister James V. Lewis was ordained to the Gospel Ministry. In 1998, Reverend James V. Lewis was called from labor to reward. In September 1995, Minister Kenneth R. Bogan acknowledged his call to the ministry of Christ. In 1996 Reverend Bogan formed the Greater Restoration Mission. On December 31, 1996, Reverend Dr. Ronald W. Steward resigned as pastor to relocate in Albany, New York.

In January 1998, I was an Associate Minister of Berean Missionary Baptist Church. It was at that time, I was called to pastor the Greater Mount Pleasant Church. I initiated the Media Ministry with the hope of having Greater Mount Pleasant on Public Access Television in the near future. I decided to start a Social Action Program to address the problems around the church and community. In July 1999, I ordained two yoke men along with implementing a Brotherhood Ministry that meets every third Saturday of the month.

Four yoke men were appointed and the deaconess were ordained as deacons in March 2000. That same year, I ordained three deacons and Minister Albertha Isler acknowledged her call to the ministry of Christ. I am now currently working towards developing a tutorial center, establishing a charter school and establishing an Internet presence for Greater Mount Pleasant Baptist Church

Chapter 2

Analysis of the Challenge Statement

Seeing church leaders and the congregation transform spiritually is important. There are challenges that come with this transformation. I believe the best way to combat that is through focusing on the church's vision and mission statement and meeting those goals through pastoral leadership by providing them with opportunities to learn and develop spiritually through Bible study, Sunday morning service, Sunday school, communing with other churches and affiliation with national level ministries. As the senior pastor of Greater Mount Pleasant Baptist Church, located in the Crown Heights section of Brooklyn New York for the past 17 years, I have realized that focusing on these four areas will help to develop and transform the church.

I have been the senior pastor of the Greater Mount Pleasant Baptist Church for the last 17 years. When I speak about my experience, it comes from a mind and voice of authenticity and transparency. Envision my arrival to Greater Mount Pleasant Baptist Church in 1998. The excitement and zeal to do ministry was palatable. I was a pastor-elect yet there were limitations in place that prevented me from speaking about the ministry. I was not yet a member of the church and according to the constitution and bylaws of this institution pastoral right was not given until one joined the church.

But in actuality it was a misinterpretation of the Constitution. What the constitution was conveying was that whomever the pastor would be he or she would “unite” with the church and the leadership here at this site misinterpreted the wording *unite* versus join. How could I join this church when I was the son of the historic Berean Baptist Church? In accepting the call, it meant I would *unite* with this church and lead them to deeper ministry in God. It would mean continuing the excellent work in ministry like my predecessors.

I faced a dilemma of receiving deacons and deaconess who were not fully trained in their position or in the understanding of church polity and specifically, Baptist polity. We were actually in the getting acquainted stage. I was new and fully understood that no implementation of vision casting could take place at this particular time. Newly appointed meant I would have to involve myself in the culture and climate of the church. It meant cracking the church cultural code in order for this to take place. One has to realize that the church is a breathing organism as well as an established institution with its own history. I needed to find the conductors and the circuit breakers in order to have a smooth flow of transformation in leadership.

The subordinate-leader paradox is challenging to successfully balance because it is relationally intensive and partially dependent on another person: your first chair. It deals with how you as a leader are interfacing with and following the lead of your senior leader. Some first chairs are a pleasure to work with, and some are not.¹ From the start of my tenure I intentionally made it my business to have a genuine relationship with the head chairperson of the Deacons Ministry. But, that was short lived; his voice and his actions were driven from another source. So from the onset until the time of his demise it was confrontational and nonproductive. “Who is leading the church?” The common answer to that question is that it is the pastor. After all, he is the one that the typical, established church hires to do the work of the ministry, such as preaching, teaching, conducting funerals and weddings, administering the ordinances, visiting, and so on. Some congregants even believe that God hears his prayers more than he hears their prayers.

¹ Roger Patterson and Mike Bonem, *Leading from the Second Chair: Serving Your Church, Fulfilling Your Role, and Realizing Your Dreams* (San Francisco: Jossey-Bass, 2005), 25.

There is another valid answer to the question, “Who is leading the church?” Talented, gifted laypeople that provide leadership for various ministries within the church actually provide leadership for the church to a limited degree. Thus it may come as a surprise that in many churches the pastors and gifted lay leaders are not the ones who are leading the church.² So, it is my task to carefully delineate the transformational process in regards to church leadership by presenting an in-depth discussion of the challenges I face in transforming a church that is historically preoccupied with its early years. There has always been a need for moving forward into the 21st-century style of ministry. What I must stress is that it is sometimes difficult to move a people beyond a historical moment in their lives.

When people and leadership are obsessed with their past they remember and remark on the time when there were two services each Sunday.. Or they remember and remark on the time when chairs were placed in the center aisle because of the overflow of congregants. Or they remember and remark on the time when the choir stand was full with the youth choir known as the Mary Sumler Choir. When one applies and archaeological, sociological, and paleontology to the statements given by congregants and other leaders of ministry, one could assume there is a possibility of stagnation and a decline in ministry. There is always a waiting stage when the dust will settle and then one can do a gentle brush and the truth will rise during that period. Reverend Dwight A. Parker was the cause for the influx of so many children in the church. They were in the season of growth and prosperity in ministry. He had a group of members with “can do

² Aubrey Malphurs, *Leading Leaders: Empowering Church Boards for Ministry Excellence* (Grand Rapids, MI: Baker Books, 2005), 11.

spirits.” There was a great decline in the church after he left. The church was split three times and other churches were formed from the splits.

My target audience in my ministry is the leaders in our church. We know that some of the greatest influences come for those who ride in the second chariot. Before these individuals are released to do ministry and are able to help those in the congregation with their own transformation, we must make sure that they understand the vision and mission statement that has been presented to the church body and needs implementation on the part of those who lead with the pastor.

The challenge for me has been after my arrival to this site and taking careful observation and making the assessment of the dynamics that comes with this group. I realize that these individuals were hurting people who needed healing. So, transformation cannot take place until there has been established trust in new leadership.

¹¹ The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers,¹² to equip the saints for the work of ministry, for building up the body of Christ,¹³ until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. (Ephesians 4:11-13 NRSV)

It is no small effort to which we set ourselves. The task at hand seeks to contemplate integrally learning how to properly shepherd the local body of Christ. One would expect physicians or attorneys to have grasped an integral theory of their task, some overarching conception of their official duty before beginning their practice. Some have thought it acceptable to proceed without any such general conception or overarching vision in ministry during the last decades. Yet, the importance of the office of pastor still

quietly pleads with us to think with extraordinary care about the better and worse ways in which that office might be conceived and practiced.³

I believe we must hone in our craft as pastors just as physicians and attorneys work toward certification by passing the bar exam and meeting requirements to become a physician. Scriptures declare that He calls some to be pastors for the equipping and educating others for the growth of ministry. It comes with a prerequisite; one has to know his or her leadership style and understanding the theory behind leadership and its praxis. My theology falls under the heading of “Transformational Leadership.” As the name implies, transformational leadership is a process that changes and transforms people. It is concerned with emotions, values, ethics, standards, and long-term goals. It includes assessing followers’ motives, satisfying their needs, and treating them as full human beings. Transformational leadership involves an exceptional form of influence that moves followers to accomplish more than what is usually expected of them. It is processes that often incorporate charismatic and visionary leadership.⁴ This is the vocation of the pastor: to know the parish territory, its dangers, its green meadows, its steep precipices, its seasons and possibilities. The pastor leads the flock to spring water and safe vegetation.⁵

My theology of leadership is based on how we use words “etymology”. In the readings we can find a centered thread of understanding the contingency theory. Contingency theory is concerned with styles and situations. It provides the framework

³ Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (New York: HarperCollins Publishers, 1983), 13.

⁴ Peter G. Northouse, *Leadership: Theory and Practice*, 6th Edition. (Thousand Oaks, CA: SAGE Publishers, 2012), 185.

⁵ Oden, *Pastoral Theology: Essentials of Ministry*, 52

for effectively matching the leader and the situation.⁶ Within the framework of contingency theory, Northhouse states there are two distinctive described as task motivated or relationship motivated. I strongly believe in the relational approach due to the fact that you are reachable and approachable with congregants and leaders in the church with a clear understanding that as a leader you are neither completely under their control nor completely out of their control because in order to lead them you must be among them. It's the market place understanding. If you are in the tower ministry your leadership style is task motivated because you are concerned primarily with reaching a particular goal. It is important to point out that contingency theory stresses that leaders are not effective in all situations. If your style is a good match for the situation in which you work, you will succeed at your job. If your style does not match the situation, you probably will fail.⁷

Contingency theory has many applications in the organizational world: It can be used to answer a host of questions about the leadership of individuals in various types of organizations. For example, it can be used to explain why a person is ineffective in a particular position even though the person is a conscientious, loyal, and hardworking manager. In addition, the theory can be used to predict whether a person who has worked well in one position in an organization will be equally effective if moved into a quite different position in the same company.⁸ In others words, Northhouse was saying, one's social location plays an important role in how one leads in different positions in a particular organization. Subordinate leadership positions such as deacons, trustees, and

⁶ Northouse, *Leadership: Theory and Practice*, 6th Edition.123

⁷ Ibid.,126.

⁸ Ibid.,130.

other ministries demands rotations while positions such as senior pastor and pastor different in each location. That's why the Contingency Theory is based upon unseen variables that cause change once you are in the environment setting. When I first arrived at Greater Mount Pleasant, I was asked about vision casting. Vision casting, you know it takes time before you can place vision into the hands of those that you are about to lead. So here is a working definition: "A vision is the all-inclusive statement that tells the leaders of the organization what direction they should move, and what they should accomplish so they can motivate the people under them." In order for this to happen with me as "Pastor New" I needed a "needs assessment," "evaluation sheet," and a "plan of action sheet." Then, I would be able to start a vision-casting program with people who have hearts and minds to work. I do not have the skills of a paleontologist, but I do know how to look at past history understand culture and work behind the sacred and secret moments in the life of an organization. This calls for brushing slowly and carefully when approaching unknown things. The church does not disclose itself right away; it has trust issues. Remember Numbers 13:25 "At the end of forty days they returned from spying out the land." NRSV

Every new leader must take the time to observe the new site before he or she can cast vision. The reason for this is a clear understanding we are walking into an organism as well as an organization. The local church as an organism is a living entity that the leader must learn so she or he must walk slowly.

According to Northouse,

“Contingency theory represents a shift in leadership research from focusing on only the leader to focusing on the leader in conjunction with the situation in which the leader works. It is a leader—match theory that emphasizes the importance of matching a leader’s style with the demands of a situation.⁹

Many churches have in place a pulpit committee who does the search using the profile of candidates to see if they match with the church vision or the organization goals. This leads to Path-Goal Theory that explains how leaders motivate subordinates to be productive and satisfied with their work. I called monthly meetings to see that we are consistent with our goals, reaching the community the best way as we review our short-term in-house work. We could not do collective outreach if we are not reaching inward, for we must have our house in order before we invite folks in. Most of the leadership theories discussed in my paper thus far have stressed leadership from the point of view of the leader. This is an important concept to consider in light of what Northouse purports as approaches and theories as I look to move the organization forward: trait approach, skills approach, and style approach or the follower of situational leadership, contingency theory, and Path-Goal Theory.

To be more transparent and clear on my leadership style, I recall when I first started at Greater Mount Pleasant Baptist Church and meeting with their self organize leadership team. They wanted to know where I would take this church at this pivotal moment in their life. I asked them to give me time to take a clear observation of where they are and where God will take us. I informed them that it would take at least a year to begin to have a plan of action, which would incorporate a transformational spiritual facelift. Just as it was seventeen years ago, transformational leaders are still asking

⁹ Ibid.,135.

questions that are relevant when it comes to church structure prior to one's acceptance.

Leaders are requiring some conditions be met depending upon their acceptance. It is only fair that questions be raised in an atmosphere of openness, transparency, honesty, and a great deal of integrity on the part of the leadership that is seeking a transformational leader.

I introduced a synoptic review of a seven-year plan to Greater Mount Pleasant. In reality, the sub-leaders were looking for authenticity on my part. They were checking for developmental forms of leadership as they read through my biographical make up.

According to Northouse,

Similar to transformational and servant leadership, authentic leadership has an explicit moral dimension. Underlying both the practical and theoretical approaches is the idea that authenticity requires leaders to do what is "right" and good" for their followers and society. Authentic leaders understand their own values, place followers needs above theirs own, and work with followers to align their interests in order to create a greater common good."¹⁰

Micah 6:8 NRSV states, "He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" As a leader, I have often suggested many times to those to those in leadership position to know your people and to know what they are in need of so you could supply their needs through prayer and a plan of action. This is when your authenticity comes to life and the people began to believe and trust in your leadership. This gifted ability does not happen overnight but it happens with experiential progress. This may spark an open dialogue on the reason for long-term pastorates how effective are they and are they really necessary in the 21st-century? Even laypeople seem suspicious of long-term pastorates. Maybe they have heard some of the horror stories that you and I have heard: stories about

¹⁰ Ibid., 269.

pastors who “stayed too long,” or who “hung on” in their church until they reach retirement; stories about churches falling apart after their beloved and long-term pastor retired, or that went through a string of pastors following the long-term pastor, unable to settle on a successor.¹¹

I like how Northouse makes a profound placement in his book to stir up the mind of his readers to think critically in other words he’s asking us; “To question, to question, to learn.” In any given situation where leadership is needed, R. W. Terry advocates that two core leadership questions must be addressed. First, what is really going on? Second, what are we going to do about it? Authentic leadership involves correctly answering these questions. It includes knowing and acting on what is “true” in yourself (authenticity), in your organization, and in the world.¹² The challenge for leaders is to distinguish between authentic and inauthentic actions, and then to commit to authentic actions over the inauthentic. Unless leaders know what truly is going on, their actions will be inappropriate and can have serious consequences.¹³

Walter Brueggemann delineates the importance of the prophet in serving as both criticizer of the existing order and energizer of persons and communities, moving them back to the central issues of their faith—those which, by providing an alternative consciousness toward the world, supply the community of believers with a new vitality and understanding of their own wholeness and possibilities.¹⁴ My theological view of long-term pastorate has not taken away my theory for theological relevance; I believe

¹¹ Richard Brown, *Restoring the Vow of Stability: The Key to Pastoral Longevity* (Camp Hill, PA: Christian Publications, Inc., 1993), 57.

¹² R. W. Terry, *Authentic Leadership: Courage in Action* (San Francisco: Jossey-Bass, 1993), 1, quoted in Peter G. Northouse, *Leadership Theory and Practice*, 6th ed. (Thousand Oaks, CA: Sage Publishers, 2012), 220-21.

¹³ Northouse, *Leadership Theory and Practice*, 255.

¹⁴ Walter Brueggemann, *The Prophetic Imagination* (Philadelphia: Fortress Press, 1978), 13.

strongly that servitude or servant leadership will allow you longevity, which provides for an authentic approach to reaching the people. We fail to realize that if we are not among them, then how can they trust us? Servant leadership does not mean common communication but it means I am with the people whom God has sent me to give the proclamation of the Gospel.

My theological theory on the understanding of leadership has evolved as my project has progressed. It is through this lens of the personal, sociological, and the anthropological view that I have come to this point of knowing. This is the place and grounds of theological relevance through academic rigor and from reading several leaders' work in leadership I have come to this culminating conclusion that I am a "Servant Leader" in theory and in praxis.

Servant leadership begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead...The difference manifests itself in the care taken by servant—first to make sure that other people's highest priority needs are being served. There are many questions to consider: do those served grow as persons? While being served, do they become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit, or, at least, will they not be further deprived?¹⁵

The mindset of the servant leader is to transform information to those who are serving under you. In other words, you are modeling for them images of true authentic ways of growing others. There is a metaphorical image of the teacher who becomes the

¹⁵ Northouse, *Leadership Theory and Practice*, 220.

great leader he or she has demonstrated to other teachers. This person would model the authenticity of teaching in such a way it would be implemented in classrooms in many educational systems. In other words, we must be on the same page with integrated learning. We realize as educators the persons who are sitting among us have different ways and styles of learning. It is imperative to know our audience. We must see how to group them in a heterogeneous way because we know socially and psychologically they would place themselves in a homogeneous setting where they feel the most comfortable yet where they would not necessarily reach their greatest potential. I find this to be true in any institution where people gathered together for secular or spiritual engagement. We have a collective audience representing different sectors of life and they are placed in different social economical status. We must know how to approach everyone in his or her social location without being offensive to anyone. This means the Servant Leader must have the mastery skills to navigate and move people forward or else he or she we're hear the GPS of the community saying “recalculating.” So, Greenleaf writings are central in Northouse book. He identified ten characteristics to the development of servant leadership.

1. Listening. Communication between leaders and followers is an interactive process that includes sending and receiving messages (i.e., talking and listening). Servant leaders communicate by listening first. They recognize that listening is a learned discipline that involves hearing and being receptive to what others have to say. Through listening, servant leaders acknowledge the viewpoint of followers and validate these perspectives.¹⁶

¹⁶ Ibid., 221.

The church where I am called as their “Servant Leader” I have acknowledges this format that is written in their constitution and is governed by their bylaws. Stating that it is a “congregational-run church” meaning that the power of governing lies in the voices and masses of the pew. So for some it is difficult to digest this form of ministry. So we find the open lines of communication being severed because of an organizational liturgy.

Let’s take the approach of empathy one of Greenleaf’s characteristics of servant leadership.

2. Empathy. Empathy is “standing in the shoes” of another person and attempting to see the world from that person’s point of view. Empathetic servant leaders demonstrate that they truly understand what followers are thinking and feeling. When a servant leader shows empathy, it is confirming and validating for the follower. It makes the follower feel unique.¹⁷

According to Greenleaf, a servant leader who shows empathetic awareness is closer to the hearts of those he or she guides along the pathways of psychosocial spiritual awareness. It was not too long ago, that we were serving the community through our sharing and caring ministry each Monday’s and Tuesday’s feeding over nine hundred clients a day. In total for the two days we have fed approximately eighteen hundred souls and my desire was to do more. That’s what servitude is all about; and as a leader I tried to model this before the leaders and congregates. But I was called into a close meeting by the sub leadership indicating there was a cause and need for renovation so the caring and sharing program shut down and it has not opened since.

¹⁷Northouse, *Leadership Theory and Practice*, 221.

Churches are the only business I know that make a major investment in a capital asset—namely, a building—and then allow it to operate only one day a week, except perhaps for a mid-week Bible study or choir rehearsal. This is a poor investment. A church ought to be open and functioning daily.¹⁸

How can empathy be shown to the community where the church has been planted and not produce a plan of change for the church itself and its surrounding community? As a servant leader my task and challenge the church body to realize that Christ did and still does promotes a marketplace ministry, which takes place beyond the walls of a gated community. If a church determines to assist and meet the needs of its community, the possibility of growth increases exponentially. If a church starts a school or an after-school tutoring program for children, some of those parents will bring their children to that church and vice versa. If a church starts programs for senior citizens, some of those seniors' sons and daughters will come to church.¹⁹

My belief in the theological relevance for the servant leader is high. He or she operates under the premise of a paleontologist knowing that one must show empathy in order to walk among the masses. The components of the “Servant Leader” fit my style of leadership. I feel led to emulate the great servant leader Jesus and be among the people as He was, which encourages the people to reach their best potential.

¹⁸ Floyd H. Flake, Elaine MCollins Flake, and Edwin C. Reed, *African American Church Management Handbook* (Valley Forge, PA: Judson Press Publishers, 2005), 11.

¹⁹ Ibid., 10.

Chapter 3 Research Questions

A. Historical Research Question

A clear and definitive question is in what ways can the Greater Mount Pleasant Baptist Church develop and grow by using a transformational leadership approach? This will take a critical analysis of the culture and climate of its progression as an institution for shaping and developing lives. The Methodology of approaching and up earthling must be done skillfully in order for an adequate understand of the historical and transformational futuristic activities.

1. What turning points have occurred?

There have been several insightful turning points in the transparency of the Diakonia Ministry. Preaching in a sanctuary surrounded by symbols provides an environment that unconsciously ties us to persons who reinforce the entire context. These are powerful sources of brain energy. Recent neurological findings support these statements.²⁰ It is imperative to understand stand how the brain "hears," then "translates" and then decides what to do with new information.²¹ These statements allowed me to teach and preach to Diakonia and congregants that Deaconess was a socially excepted position placed into the Baptist Church for proper an ethical behavior of the male Deacons doing visitation to

²⁰ Richard H. Cox. Rewiring Your Preaching: How the Brain Processes Sermons (Kindle Location 64). Kindle Edition.

²¹ Ibid., Kindle Locations 52-53.

various homes. Historically if we can remember that the Deaconess were put in place for domestic purposes meaning setting up the communion table and changing the curtains on the pulpit. The position is not biblical if you are a true exegete of the biblical text. I had to remember that teaching is the best vehicle to engaging transformation in hopes of a paradigm shift. I took on the task in March 2000; working first with the Deacon and Deaconess at the time. If this group did not buy into the concept then the congregants would not accept nor follow.

It isn't possible for the brain to receive external stimuli without producing a behavioral response. The response may be to accept, to reject, to file away for future reference or to make immediate decisions. How we behave is based on what we believe, and what we believe is based on what we already believe plus new stimuli.²² It is hard to teach people to unlearn that which they have learned. As a servant leader I had to understand that the Greater Mount Pleasant Baptist Church congregants and leadership had a culture that was unfamiliar to me. So I would need the appropriate tools to breakthrough to the cultural code. Finding the language that was user-friendly and that will promote appropriate learning skills and acceptance from the congregants and leadership. The Survey monkey will show the progression of transformation by the response from the surveys.

Teaching others has to be a driven and consistent discipline. Deacons and the congregation are waiting on your skill set and vision casting with language that complements transformational movement. In other words, leading with kindness. Being a good preacher and being an effective pastor are very different, require different skills

²² Ibid., Kindle Locations 65-67.

and support each other. Effective preaching is the foundation for successful pastoring, and being an effective pastor encourages listeners to “hear” the preaching.²³

The context and environment in which new information is received influences what will happen to new information. The soldier who becomes accustomed to gunshot blasts may later jump automatically when a car backfires. An individual may weep or laugh at an incident unrelated to her or him, due to associations with something that happened in her or his past. Preaching is always within a context and an environment. The context is always larger and more inclusive than the message. The environment is usually a religious service of some sort. Neuroscience has shown that when new information is repeated continuously and sequentially, it produces changes both in the process of cognition and in the resultant thoughts. Theologian Richard Lischner correctly asserted, "This church exists for the world, but it renews its identity when it gathers for worship. It speaks in the world, but it learns its 'distinctive talk' when its members come together around word and sacrament."²⁴

It is in these pivotal moments that corporate worship becomes the highest moment for me as a servant leader. Why? I have the ear of the congregants and their endorphins are ready for stimulation. During my Pastoral concerns I lead into a subtle message about the definition what's a diaconate? Then using my sermonic homily as a learning objective with informational text and persuasive language that's speaks strongly to an exegetical approach to the text in question. It is this moment I have the full attention of the congregants who are ready to receive the word as Theologian Richard Lischner correctly

²³Richard Cox, *Rewiring Your Preaching: How to Brain Process Sermon* (Downers Grove, Illinois: InterVarsity Press, 2012), p.52

²⁴ Richard H. Cox. *Rewiring Your Preaching: How the Brain Processes Sermons* (Kindle Locations 265-267). Kindle Edition.

says and I paraphrase as the congregants are having transformational as well as a transcendental experience it is in this place that is most sacred and hallowed that God speaks to the corporate body through their experiential journey. So the preaching becomes powerful because it's a reachable and teachable moment.

2. What difficulties or possibilities does this historical analysis present?

In these past 17 years as a Senior Pastor of the Greater Mount Pleasant Baptist Church my area of focus has always been a goal for Biblical literacy. What do I mean? To incorporate into each Sunday morning services, Sunday school, and Wednesday night studies a way in which the congregation can implement a plan of action for their daily lives. I have observed the flow and level of commitment from leadership and laity and asked a question that a historical prophet asked, “Can these bones live?” I strongly believe when we gather for worship and study, it’s at this pivotal moment that lives should be change to make connections in their community. Church should be more than a social outlet or entertainment center. The forgotten prophetic voices need to rise to the surface again as change agents for social Justice.

If the church believes everything happens only in the Sunday morning gathering as we commute to prepare too meet God in our worship experience and leave Him inside these walls, which we call sacred have missed the mark. So, my goals for ministry are to make a paradigm shift within these walls, become more invested in this community, build stronger relationship among members, and be more progressive in the concerns of global issues that will touch our community.

We are predominantly an African-American church in the community where there has been integration and migration of new cultures that is now taking root. When the

doors are open for programs and events they (other ethnic groups) show up and in the beginning there was resistance due to the fact that the Berkeley Center had ran away our mom and pop stores and many were using the term “gentrification.” During pastoral concerns I use this moment to reshape their thinking through user-friendly language. I stated the term gentrification means renovation, restoration, improvement, transformation, and urban renewal.

This is a critical time in the life of the church where we are call to love our neighbor as ourselves. Martin Buber reminds us that the “I thou” relationship cannot work. When you dehumanizing me you dehumanize yourself. I want to grow the people to a new understanding that racism, classism, genderism all “isms” can be unlearned.

What better place than the House of God. The Bible says, that judgment will start in the house of God. Our vision and mission statement clearly says “We are the church with the open doors where the cross is high and lifted. Where the nonbeliever comes in and blossoms into a believer through the teaching, preaching, reading and studying of God’s word.” We are a Matthew 28:19-20 Church.²⁵

In order to effect a congregational change in direction to make that safe and legal U-turn a church requires certain key pieces of information. You need to know where you have been, where you are now, where you want to be, and how you can get there. Don’t be afraid to ask for directions!

The above statement gave me the control for assessing how I measure my own goals for ministry. Sometimes we have to go back in order to go forward. Knowing where I have been has allowed me to have a clearer view on how to reach my goals in

²⁵ David C. Laubach 12 Steps to Congregational Transformation: A Practical Guide for Leaders 2006 by Judson Press, Valley Forge, PA, 13-14.

ministry. Benchmarks have allowed me to see the progression of the laity and leadership. We are getting closer as a spiritual family to appreciate one another's voices and compliment new steps that we take to grow the church in this 21st-century reality. This metaphorical image I see is a term we used as a special needs teachers in order to reach the goal of every student with an IEP. An IEP is an Individualized Educational Plan secularly but spiritually it's called an Inspirational Eternal Plan.

Everything we do must connect with the salvific plan for humankind. For me my goal is that those who enter the sanctuary then leave with the understanding that the climate was conducive for transformation in the transcendental state as well as the earthen experience. How does the saying goes "Faith without works is dead" so I prayed that my learning objective reached those who come to the classroom of life to received and apply what they have learned on the stage of their faith journey.

Rev. Dr. James Stalling, former Executive Minister of the American Baptist churches USA, stated to me on the afternoon of my installation service March 28, 1998 "That I must stay up in the strong tower and not come down among the people in the mud." Meaning I must set boundaries between the congregant and myself. What he expressed to me has remained with me ever since that day and I still try to understand if the words were a true ethical implementation for ministry. But as I recall the Scriptures it depicts Jesus among the people for he was a marketplace preacher.

Relationships between a minister and the members of a congregation are essential. Does a minister view the congregation as friend or foe? Do the members look upon the minister as a friend who will care for them, laugh with them, cry with them, and share life with them, or as a foe whom they ought to resist and whose teachings, motives, and

methods they ought to question?²⁶ After reading Dr. James D. Glasse book “*Putting It Together In The Parish*” he states that we must “pay the rent” meaning ministers are called to the christening of babies, baptizing the children, officiating over weddings, counseling in troubled times, and finally eulogizing their loved ones. This is called “paying the rent.” If we are to “pay the rent” I cannot be a strong tower pastor if so; then I am an absentee landlord.

According to Peter G. Northhouse, ethical theories that deal with the conduct of leaders are in turn divided into two kinds: theories that stress the consequences of leader’s actions and those that emphasize the duty or rules governing leader’s actions. Teleological theories, from the Greek word telos, meaning “end” or “purpose,” try to answer questions about right and wrong by focusing on whether a person’s conduct will produce desirable. From the teleological perspective, the question “What is right?” is answered by looking at results or outcomes. In effect, the consequences of an individual’s actions determine the goodness or badness of a particular behavior.²⁷

The biggest ethical issues I’m facing are those trying to position themselves in my inner circle or to win my loyalty as pastor. What then are the virtues of an ethical person? There are many, all of which seem to be important. Based on the writings of Aristotle, a moral person demonstrates the virtues of courage, temperance, generosity, self-control, honesty, sociability, modesty, fairness, and justice. For Aristotle, virtues allowed people to live well in communities. Applying ethics to leadership and management, Velasquez has suggested that managers should develop virtues such as

²⁶ Trull, Joe E., Carter, James E., Ministerial ethics: moral formation for church leaders, Baker Publishing Group, Grand Rapids, MI., 2004, 89.

²⁷ Northhouse, Peter G. *Leadership: Theory and Practice* (6th edition). SAGE Publications, 2013, 424-425

perseverance, public-spiritedness, integrity, truthfulness, fidelity, benevolence, and humility.²⁸

So, I deal with the ethical demon of not managing appropriately, my administrative skills need to be. Choosing the right people for the right job is essential to the success of any church. A minister must develop capability in selecting dedicated persons with training potential for a task and must allow them the mistakes that are concomitant to growth as long as dedication remains²⁹ I have those in leadership that are dedicated to seeing vision happen for the church but, from a different lens called the “lone ranger view” when in actuality we have long Rangers who will always have a Tonto’s, a Green Hornets who will also have a Cato’s, and a Batman who will also have a Robin. I caused some of these unethical moments in the life of my ministry by not addressing things in a timely fashion; the atmosphere states, “He makes a statement but never follows up.” My lack of discipline causes things to go astray.

What does the word “ethical” mean and how is it being used in these passages? From the perspective of Western tradition, the development of ethical theory dates back to Plato (427-347 BCE) and Aristotle (384-322 BCE). The word ethics has its roots in the Greek word ethos, which translates to customs, conduct, or character. Ethics is concerned with the kinds of values and morals an individual or society finds desirable or appropriate.³⁰

A good administrator divides objectives into manageable parts and assigns them appropriately, anticipates problems, makes effective use of available leadership within

²⁸ Ibid., 427.

²⁹ Floyd Massey Jr., *Samuel Berry McKinney Church administration in the Black Perspective*, Judson Press, Valley Forge, PA, 54.

³⁰ Northouse, Peter G. *Leadership: Theory and Practice*, 424.

the congregation, and never appears threatened even in the face of threat. A good administrator excels in conflict resolution, faces it, turns disadvantage to advantage, and let it be known that the “buck stops” with the pastor.³¹ I walk with the five-finger rule, which is my working rubric for the appropriate leadership, these are the following words transparency, integrity, honesty, accountability, and competency when placed together you have ethical values rolled up into the leadership that congregants are looking for.

This journey as pastor has taught me multiple things, the level of transparency with those who are leading with you are not always clear nor definitive; it causes skills of decoding to find out what’s really going on behind the doors of small meetings. When I first arrived for my initial counseling session with a young lady from the congregation, we were meeting in the church in my office and no one else was present at the church! Hello! I informed the young lady we will not meet today. She asked why? I stated “It’s better to have others present in the church so our good can never be evil spoken of. Amen! I am not sure if it was a test or a setup but either way “Pastor New” departed.

All my sessions take place when there are staff members on site and my policy is very clear that the door stays open during all sessions be it male or female. I am the first pastor this church has had that was married. It has taken them awhile to become acclimated to understanding that it is two persons that needs their prayers and nurturing, not just one. So for several years my practice after service was to always shake hands and never braces anyone. Some of the female parishioner felt I was “pastor passed” I had to set my standard of ethical norms.

³¹ Floyd Massey Jr., Samuel Berry McKinney Church administration in the Black Perspective, 55.

I should have known that this issue would play a major ethical role in the life of my ministry here. Why? Recall gives a clear picture during my interview with the pulpit committee; one of their questions or should I rephrase that and say one of their statements was that they were glad that I was married. My reply was just because I am married does not mean my ethics are in place. Wearing a ring does not make you a moral person it just shows society that you have follow the social norms. In order for it to symbolize sacredness it has to first be in the person's heart. Just rereading this assignment makes me have a better understanding of their rules on ethics when it comes to the leader that will lead them. I am required as a public interpreter of divine revelation and human duty, I should tell the truth as I see it and present it tactfully and constructively. I will always be viewed and judge by the congregation that I lead.

I have made a choice for over seventeen years to be a marketplace pastor and not hide in the tower of "self" but be one who can be seen among the people and as well keep my moral integrity in place as I deal with the people of God.

3. What resources from the past shed light upon my problem, or help me analyze it in a different way.

"Our bodies have many parts, but the many parts make up only one body when they are all put together. So it is with the "body" of Christ." (1 Corinthians 12: 1 TLB) For better or worse, everything is connected. When approaching the task of church renewal, it is vital that a leader recognizes existing connections and make additional connects.³² What happens in our lives from the past and present is alive in the church. If we grow up in the family that does not express affection with hugs or if touch is abusive,

³² David Charles Laubach, *12 Steps to Congregational Transformation: A Practical Guide for Leaders* (Valley Forge: Judson Press, 2006), 94.

we will be uncomfortable with the hugging and intimacy express in some congregations. All of the issues of church conflict connect to our experiences of a conflict in our families of origin and other settings. Codependents are especially prone to enabling unhealthy behavior and allowing the desire for harmony to trump the need to confront conflict. As in Charles Dickens's "A Christmas Carol," all of our ghosts come to church with us. It is naïve to think that we can compartmentalize our family, community, workplace, and church experiences. Our personal histories, our individual context, are inextricably connected to who and how we are in the church and the world today.³³

B. Biblical Research Question

Through an exegetical analysis using the book of Exodus and the characteristics of Moses leadership style I would like to reinterpret in fresh ways personal and interpersonal goals involving the Demonstration Proposal Project.

Exodus 4: 1-17 why me?

1. What can recent biblical scholarship on transformational leadership offer to my discovery on changing the culture and climate on institutionalize leaders?

Many and varied are the ways in which "the evil heart of unbelief" expresses itself. We might have expected Moses to have stressed the impossibility of influencing Pharaoh and his court, even as we today tacitly, though perhaps seldom openly, tend to accept that the Gospel will not overcome the powers of Mammon and secularism in our own time.³⁴

Moses, far more subtly, excused his refusal to go by laying the blame for our present impotence on the Church and think that this absolves us from responsibility. The

³³ Ibid., 96.

³⁴ H L. Ellison, *Exodus*, The Daily Study Bible Series (Philadelphia: Westminster Press, 1982), 23.

signs given to Moses—they were really signs for him, for there is no evidence that the people would not have believed without them—were essentially irrational, i.e. unlike the plagues that fell on Egypt they have no scientific explanation, and unlike the supply of food and water in the wilderness they served no wider purpose.³⁵

In exactly the same way today we meet those who believed that the power and love of God are in adequately displayed in his providence and preservation and in his transformation of lives through the Gospel. So they demand that he show his favour and power by the gift of tongues and healing. Just as in the days of Moses God often grants then there desire, but we may question how much conviction this carries, especially when we discover that others can produce the same results without claiming that they come from God; cf. 7:8-12.³⁶ For just as God; had summons Moses and Aaron to stand before the court of Pharaoh to perform a miracle or a miraculous sign to display the power of God it seemed to hold no weight especially when Pharaoh's wise men and magicians did the same thing with their secret arts without claiming they came from God. When one is summons to lead transformation as a servant leader and displays the calling and power of God she or he must show an uncommonality to the nominatives of his or her society. There has to be a demonstration of something different and uncommon to the recipients of change.

When commanded to a site with key orders and strategies to present to helping others with liberation transformation there has to be something different in ones delivery through the prophetic utterance.

³⁵ Ibid., 24.

³⁶ Ibid.

According to Peter G. Northouse a leader must build community. Servant leadership fosters the development of community. A community is a collection of individuals who have shared interests and pursuits and feel a sense of unity and relatedness. Community allows followers to identify with something greater than themselves that they value. Servant leaders build community to provide a place where people can feel safe and connected with others, but are still allowed to express their own individuality.³⁷

All church leaders need prayer. I will usually say “pastor,” but that can mean minister or elder or director or whatever term you use. It may refer to the senior leader, or it could be about someone else on staff. The point is that we church members must pray for our church leaders.³⁸ I have always said, “If you don’t like sheep, you shouldn’t be a shepherd.” Sheep have a mind of their own. They do not always want to do what you know is best for them. They butt heads to gain supremacy. They have been known to injure the shepherd. They get sick at inconvenient times. Yet, if you like sheep, all of these behaviors are just temporary inconveniences.³⁹

Shepherding is first on our list of the ten biblically life transforming activities that produce healthy churches. We believe it is vital for small churches to honor the biblical concept of pastoral leadership. We also believe that small churches have the advantage

³⁷ Peter Guy Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks: SAGE, 2013), 223..

³⁸ Thom S. Rainer, *I Am a Church Member: Discovering the Attitude That Makes the Difference* (Nashville, Tenn.: B & H Pub. Group, 2013), 46.

³⁹ Kirk E. Farnsworth and Rosie Farnsworth, *All Churches Great and Small: 60 Ideas for Improving Your Church’s Ministry* (Valley Forge, Pa.: Judson Press, 2005), 26.

in being faithful to the biblical model, refusing to keep the ministry from the people and resisting the appeal of size, power, and influence.⁴⁰

Shepherds who truly know the state of their sheep practice good pasture management.

Knowing the state of the sheep essentially involves first knowing their needs for nourishment, then their giftedness for ministry, and finally, their reason for separating themselves from the flock. The question the shepherd must ask, first and foremost, is, are they getting the nourishment they need? Without good pasture, the sheep will not flourish. Many churches go wrong precisely on this point.⁴¹

Good shepherding also means knowing that a mature ewe will not go through an open gate if fresh hay is in the manger. In other words, if the pasture is always fresh, people will not leave to go to other churches. We have noticed that when a sheep separates itself from the flock, other than when it is lost, it does so for a reason. If it is a ewe that will be lambing soon, going off alone is the natural thing to do. However, if any other sheep is separating itself from the flock, not wanting to have anything to do with the other sheep, that sheep is sick.⁴²

The same thing happens in unhealthy churches. People who quit attending church and do not seem to want to have anything to do with other believers are spiritually sick. Unfortunately, they are often forgotten. We have heard many such folks complain bitterly that no one from their former church contacted them at any time to ask how they were doing and if everything was all right, much less to tell them they were missed. By

⁴⁰ Ibid., 27.

⁴¹ Ibid.

⁴² Ibid., 29.

contrast, the shepherd of a healthy church searches for the sheep who stray away and attempts to bring them safely home again (Ezekiel 34:16).⁴³

The next important norm in African American culture, a useful strategy for increasing growth in churches, is relational. The relational aspect of black life and culture are essential in building community and sharing material and human resources. How people get along by relating to one another is critical to solidifying diverse elements in the black community. Nowhere are these relationships more reinforced and dramatized than in the black church, which is a forum for the interpretation and the community's ongoing life. These relational principles also make sense outside the black culture, but the emphasis and nuances are obviously different.⁴⁴

Relational norms of black culture include the following: Valuing and respecting others as persons; developing relationships of mutual concern and trust; caring for and responding to the needs of the family, extended family, and community; raising and caring for elders, children, and adults; respecting the eminent domain of matriarchal and patriarchal authority; reverence for God and those spiritual sources which confer value upon human life. The same relational principles that lead to strong families and communities are the building blocks of the African American church. Hospitality for those living within and outside the community is also essential to the community's relational life and it is a vital element in church growth. These relational norms work, because feelings, touching, seeing, and embracing—all are the hallmarks of African American culture.⁴⁵

⁴³ Ibid., 30.

⁴⁴ Carlyle Fielding Stewart, *African American Church Growth: 12 Principles of Prophetic Ministry* (Nashville: Abingdon Press, 1994), 44.

⁴⁵ Ibid. 45.

Back to the narrative of the servant leader Moses and using his biographical sketch as a benchmark and assessment for measuring the quality of servant leadership in the 21st Century church helps the better formation for developing better servant leader roles. The tradition about Moses and the books of Exodus Leviticus and numbers are almost three times the length of the traditions about the patriarchs in Genesis 12—50. The greater bulk of the Moses traditions is not to be explained by an excessively complicated plot, for the main story is easily summarize. The offspring of Jacob in Egypt, now growing up into larger tribes, are oppressed by a new pharaoh. Moses demands their release in the name of Yahweh who afflicts the uncooperative Egyptians with a series of plagues. The Israelites go for from Egypt, escape across a sea, and journey to a mountain where they behold an appearance of Yahweh, covenant with Yahweh, and receive Yahweh's laws. After apostasies, murmurings, and rebellions, both at Sinai and Kadesh, the people reached the verge of Canaan and partially settle in Transjordan. The great wealth of traditions, however, is marshaled around the basic plot in a profusion of embellishments and elaborations that include more or less complete subplots or type-scenes.⁴⁶ Moses is presented as a deliverer of his people from bondage who also led them through the first phases of their new life of freedom. All of our information about him comes from the narrative literature of a history-like quality that stops short of being actual historiography.⁴⁷

Let's be clear about the narrative Moses was not a volunteer he was summons by Yahweh. We hear his reply in chapter three of Exodus verse eleven “But who am I to appear before Pharaoh? Moses asked God. “How can you expect me to lead the

⁴⁶ Norman K. Gottwald, *The Hebrew Bible: A Socio-Literary Introduction* (Philadelphia: Fortress Press, 1985), 180.

⁴⁷ Ibid., 193.

Israelites out of Egypt?” (NLT) if Yahweh is calling you to a position he will equip you for the task. Eighteen years ago there was and inadequacy syndrome felt within. Could a people be lead to a deeper understanding of God’s word? And after deep biblical analysis of the narrative what implementation of the text would be seen among them in their day-to-day activities? What would it take to move them from a Pharaoh position to a place where milk and honey is flowing?

Based on our research of 557 churches from 2004 to 2010, nine out of ten churches in America are declining or growing at a pace that is slower than that of their communities. Simply stated, churches are losing ground in their own backyards. Another way of looking at it is generationally. About two—thirds of the Builder generation, those born before 1946, are Christians. But only 15 percent of the Millennials are Christians. The Millennials are the largest generation in America’s history with almost eighty million members. They were born between 1980 and 2000. And we have all but lost that generation.⁴⁸

Moses understood he had a daunting task of bringing Yahweh people to the Promised Land. He faced what Thom S. Rainer calls the “The Five Unmovable” So let’s look at these unmoving church members. There are many different kinds of stubborn members, but most of them fall into these five categories.⁴⁹

Moses encounter them long before us listening to their babbling and complaining about him removing them from a place called the “good old days” which in actuality those days were horrific and hard to bear as they called out to Yahweh every day asking for a

⁴⁸ Thom S. Rainer, *I Am a Church Member: Discovering the Attitude That Makes the Difference* (Nashville, Tenn.: B & H Pub. Group, 2013), 4-5.

⁴⁹ Thom S. Rainer, *Who Moved My Pulpit? Leading Change in the Church* (Nashville, Tennessee: B & H Publishing Group, 2016), 1.

deliverer. The denier is one of the most difficult to lead in change because he or she does not think anything needs changing. The church is just fine the way it is, and there is no motivation to do things differently. Denial is the fastest path to death.⁵⁰ Listen to the deniers of Moses's day "Oh, that we were back in Egypt," they moaned, "and that the Lord had killed us there! For there we had plenty to eat. But now you have brought us into this wilderness to kill us with starvation." Exodus 16:3 (TLB)

Many a young Christian, when he has committed himself to Christ, find himself faced with a number of restrictions, some of which are clearly the demands of Scripture, though many may well rest on church tradition. His feelings of irritation, even of the rebellion, may be increased by the apparent lack of understanding of those older church members who have so adapted themselves to these restrictions that they take them for granted.⁵¹

This was in large measure the position of the Israelites; once they have been swallowed up by the unaccustomed wilderness life, though hear the restrictions were material rather than ethical and spiritual. It is probable that they felt that Moses, with his long experience as a shepherd in Midian, had a little understanding for their plight.⁵²

When one arrives to a site he or she must come with the prerequisite of enablement to vision cast and give hope for an unseen journey. It is critical to understand the cultural climate of the people. The shape of an organization's culture begins at the top level. The leader's integrity, competence, and care for staff members create the

⁵⁰ Rainer, Thom S. (2016-06-01). *Who Moved My Pulpit?: Leading Change in the Church* (Kindle Locations 274-275). B&H Publishing Group. Kindle Edition.

⁵¹ H L. Ellison, *Exodus*, The Daily Study Bible Series (Philadelphia: Westminster Press, ©1982), 88.

⁵² Ibid.

environment where people excel... or not. In his book *The Five Dysfunctions of a Team*, Patrick Lencioni observes that trust is the most powerful trait in shaping a positive culture, and trust thrives on honesty. He writes, “When there is absence of trust, it stems from a leader’s unwillingness to be vulnerable with the group,” and “leaders who are not genuinely open with one another about their mistakes and weaknesses make it impossible to build the foundation of trust.”⁵³

I believe that the role of the senior pastor is the most glorious and at the same time most difficult in the world. These leaders have the incredible privilege of representing the King of Kings, imparting grace and life to people, and creating environments in which God’s Spirit changes the eternal destiny—and the present relationships and direction—of men and women, boys and girls in the community. There was no higher calling. Yet senior pastors shoulder enormous burdens. They have to be “on” every time they speak, whether it’s to the entire congregation or to an individual. They feel the pressure of finances, deadlines, new visions and missed opportunities, the mistakes and sins of their staff, and their own flaws. But even as they face those troubles, they are expected to be the source of hope, peace, and wisdom for every person in their world. Like the Apostle Paul, senior pastors report either metaphorically or actually, “I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. Besides everything else, I faced daily the pressure of my concern for all the churches. Who is weak, and I do not feel weak? Who is lead into sin, and I do not

⁵³ Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002), 188-189.

inwardly burn? (2 Corinthians 11: 27—29). Senior pastors are in a unique position to shape the culture on their teams and their churches, but they can't do it alone. They need to support, wisdom, and commitment of every person on the team.⁵⁴

Moses and Aaron showed vulnerability. Since there is no scrap of evidence from other sources that Moses suffered from any form of speech defect, we should probably regard his claim to be “slow speech and of tongue” as a last desperate effort to find some excuse for not going back to Egypt. At the best it is reasonable to suggest that Moses was conscientious that many years in Midian had made his Egyptian very rusty and had deprived him of skill in courtly speech.⁵⁵

When Moses didn’t come back down the mountain right away, the people went to Aaron. “Look,” they said, “make us a god to lead us, for this fellow Moses who brought us here from Egypt has disappeared; something must have happened to him. Give me your gold earrings,” Aaron replied. So they all did—men and women, boys and girls. Aaron melted the gold, then molded and tooled it into the form of a calf. The people exclaimed, “O Israel, this is the god that brought you out of Egypt!” When Aaron saw how happy the people were about it, he built an altar before the calf and announced, “Tomorrow there will be a feast to Jehovah! (Exodus 32: 1-5 TLB)

The entitled church member is the antithesis of the biblical church member described in 1 Corinthians 12. The apostle Paul describes that type of church member as giving, functioning, and sacrificing. He or she is a member of the body of Christ for the greater good of the church. Others come first. An entitled church member expects his worship style. She expects her color of the rooms and temperature in the worship center. They

⁵⁴ Samuel R. Chand, *Jossey-Bass Leadership Network Series*, vol. 54, *Cracking Your Church's Culture Code: Seven Keys to Unleashing Vision and Inspiration* (San Francisco: Jossey-Bass, 2011), 6-7.

⁵⁵ H L. Ellison, *Exodus*, The Daily Study Bible Series (Philadelphia: Westminster Press, 1982), 24.

expect their pastor to jump when they call. After all, they think, it's our church. We should be able to get what we want. The entitled church member resists change constantly. These church members do not want anything that upsets their way of doing church to be introduced to the congregation. Church is about their perks, their desires, and their comfort. Biblical church members will gladly accept change to reach people with the gospel, and to bring glory to God. Entitled church members are in churches to get their needs met. Change is thus difficult and sometimes futile.⁵⁶

The entitled Israelites we're the ones Aaron was dealing with while Moses was interceding on their behalf on Mount Sinai. They were impatient with the progression of Moses and made it inquiry about his whereabouts and assumed he was dead. The entitled stated to Aaron what are your next steps for us? We need you to give us what we desire and what we need! That is the mindset of many in the churches today. During a short period of leading a people in the plans of Kingdom building and community service we as a whole Congregationally and pastorally had to deal with a critical matter in the life of the church. The entitled (Trustees) made an unethical move when they asked (the Deacons Ministry) when will the servant leader return to the pulpit? We will not give a financial remuneration if there is no sermon delivered. The Deacons Ministry informed "the entitled" our service leader is medically unable to deliver sermons at the present and once he is medically cleared then and only then will he proclaim the proclamation of the gospel. The Deacon Ministry had to make an ethical stand! Together they came together and stated "If we have to hold back our tithes and make sure

⁵⁶ Rainer, Thom S. (2016-06-01). Who Moved My Pulpit? : Leading Change in the Church (Kindle Locations 285-286). B&H Publishing Group. Kindle Edition.

he receives a numeration while he is out sick we will do just that!” This caused a divide in the hierarchy of leadership in the church. The congregants had no idea what was going on among the administration of the church. It was a painful moment for the family and myself. My children were not functioning to the best of their ability and my wife was stressed and was not sleeping well. The time I’m speaking of; I was recovering from multiple myeloma I was then considered a “head and neck” cancer survivor.

Remember the entitled, have no feelings of remorse nor are they empathetic for these are the ones who have no ethical mores. So, the entitled Israelites could care less about the law of Yahweh when he clearly states in Exodus chapter twenty verses three to five.

You may worship no other god than me. You shall not make yourselves any idols: no images of animals, birds, or fish. You must never bow or worship it in any way; for I, the Lord your God, am very possessive. I will not share your affection with any other god! And when I punish people for their sins, the punishment continues upon the children, grandchildren, and great-grandchildren of those who hate me. (TLB)

It’s ironic that the narrative states, “That the punishment would continue to those generations that would follow.” Yes the unethical and the entitled continue to show up at the doorstep of the house of God and only God can pass judgment! We cannot judge what Aaron did he was only trying to keep the crowd quiet and as we can see he was not equipped in conflict management. Many of our leaders lack conflict management skills it is something that is needful when dealing with congregants and staff. Why? So you can be skillfully prepared when it comes to dealing with the “Blamers.” Blamers would

rather blame than be obedient: “It’s the pastor’s fault. If our pastor would be a better leader, our church would be so much better.”⁵⁷

The blamers resist change because they do not need to change, at least from their perspective. The problems all reside with other people and other situations. They don’t see anything wrong with themselves. Blamers will blame. Blamers do not want to change.⁵⁸

I can say confidently that teamwork is almost always lacking within organizations that fail, and often present within those that succeed.⁵⁹ As you can see Moses and Aaron were not on one accord. Aaron could not follow the objectives Moses had given to him speaking from a position of eisegesis. It is clear that Moses was not micromanaging Aaron in his absence. The biggest problem one can cause for his or herself his is to not manage effectively. By doing so will set you up for “The critics are like the blamers because they also believe the problems in the church are someone else’s fault. But the critics are even worse, because they drain pastors and other church leaders of their energies.⁶⁰

Sometimes critics are direct. They will tell you directly about their feelings. They will tell you face-to-face or in the form of some written communication. Other critics are more cowardly. They go to Facebook or some other social media to air their grievances. They not only spread their venom, they draw others into it as well.⁶¹ Perhaps the worst

⁵⁷ Rainer, Thom S. (2016-06-01). *Who Moved My Pulpit?: Leading Change in the Church* (Kindle Location 288). B&H Publishing Group. Kindle Edition.

⁵⁸ Ibid.

⁵⁹ Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002), 3.

⁶⁰ Rainer, Thom S., Locations 295-297..

⁶¹ Ibid.

of the critics are the “PAST” critics. PAST is an acronym for “People are saying that . . .” It is the worst form of criticism because the critics will not own up to the criticism. These critics are cowards who try to assign blame to some anonymous person or persons for the problems they articulate. Of course, almost all of the time, the “people who are saying that . . .” are the ones who voice the issue at the onset. There are no other “people.” This type of critic combines negativity with deception to get his or her point across.⁶² They are among the first who will voice a complaint when change is initiated. They are difficult, devious, and deceptive change resisters.⁶³ The narrative speaks volumes to why Aaron responded like he did by appeasing the people with creating an image of a demi—god. The confused are often well intending church members. They really do view some things as more important than they were intended. Sometimes the confused includes those who want to hang on to some tradition for their own sense of security and comfort. They may sincerely believe the tradition to be vitally important. They don’t see that there is no intrinsic or doctrinal value in these items. I have worked with a number of churches that have a group of these change resisters regarding the order of service. If the offertory is moved in the order of worship, someone may feel like heresy is in the midst. In simple terms, the confused give highest priorities to those things that are not high priority.⁶⁴

⁶² Ibid., Kindle Locations 303-307.

⁶³ Ibid., Kindle Locations 307-308.

⁶⁴ Ibid., Kindle Locations 312-316.

For example, one Sunday as I arrive to church, the confused were in an uproar asking, “Why was the dining area locked off from the Sunday school participants?” It was an accidental oversight, which became a major highlight. Two of the confused confronted me that the “PAST” critics were saying, “Why are the doors locked?” My reply “why do we major in the minor matters and then minor in the major?” I could understand Moses pain and realize why he missed going into the Promised Land. I have learned after 18 years as a servant leader to this particular community that my responses should never be reactionary but well thought out before responding. These unmovable persons are looking for a reaction and not a response! So leadership is a progression in evaluating ones benchmarks and assessments as well as keeping a running record of positive progress. The classrooms of life doors are never close. Several years from now I will pick up this dissertation and write, “to be continued” for the next leadership growth steps, which are involved with the rewiring of the church community.

What are the boundaries that limit, ignore, or misunderstand the constitutional congregational bylaws, which are in opposition to transformation?

The constitution and bylaws of the church has kept me stagnated for 13 years. It was not until October 24, 2012 when revisions were made to the constitution and bylaws that these two pieces of institutional dogmatic which has polarized the church for so many years. I was now viewing it with hermeneutical suspicion. It took several months of reading and rereading this document to make sure that it was user-friendly in language and in governance. In section (B1) Qualification of Officers’ line item H. the pastor, upon acceptance of the church’s call to be Pastor, must unite with the church. This section of revision may seem simplistic but it played a major part in my first two years as

the pastor of this church. All rights and privilege to lead this church was not given until I joined the church. I was also on probation for one year and I was not allowed at church meetings. I had no voting privileges: in other words, I was just the spook who sat by the door. Even though policy of relationship in the bylaws state “The authority of the church resides in the body of the membership and is delegated as described in the bylaws.”⁶⁵ The Trustees where the law enforces and the deacons were subservient to them. The hierarchy was in reverse order and this here particular document spoke in their favor. Due to church climate change if the Church continued in this vein it will be heading for self-destruction. I selected and encore to navigate the church back on course. This particular core group is a part of my administrative team. Since these individuals have been in place increments of progress have taken place in a positive manner. The Deaconess Ministry was changed after two year extensive teaching on the true meaning of this office and I am proud to say that we use inclusive language and proper biblical exegesis. They are now call “Deacons” it is truly a holistic ministry now. The critics were there to state it was not biblical which caused some of the Deaconess at the time to question if they were right. Classes were developed to facilitate proper historical criticism and cultural biases against a narrative of Acts chapter 6. Some of the confuse could not get pass the gender language of the text. The narrative spoke to historical moment doing a period when patriarchy was viewed and matriarchy was silenced. That’s why the teaching and preaching was always inclusive of gender and language friendly. Some of the voices in the pews responded by stating, “It was disgraceful to call women deacons.” Their male colleagues we’re calling them sisters instead of saying

⁶⁵ See Appendix Two.

Deacon so and so. Several times correction were made to this behavior and addressed each time in public or private. There were numerous changes to the constitution and by-laws to make reference to these items you will find them in the appendices of this document.

2. What new hermeneutical or critical methodological approaches can I take to shed better light on the situation, or open new paradigms for those with whom I am working with

A. W. Tozer was a master at asking convicting questions. Here's one that is as true today as when he uttered it long ago: "Why should the Church of Jesus Christ be a spiritual school where hardly anyone ever graduates from the first grade?"⁶⁶

Why, we must ask, should the majority of the people in our churches today remain in the darkness of biblical illiteracy? Why should they remain in the death grip of consumer Christianity, using God's grace for forgiveness and the good graces of their church in meeting their personal needs, but failing to learn constantly how to live their lives as disciples of Jesus? As a whole, churches in the United States do not routinely teach people how to live their lives as disciples, or students, of Jesus. We lead them to profess allegiance to Jesus and leave them there. We devote ourselves to attracting them to the surface benefits of consumer Christianity. No wonder hardly anyone ever graduates from the first grade! ⁶⁷

By incorporating the social, emotional, an academic approach to Congregational rewiring through the teaching and preaching moment becomes that edifying opportunity

⁶⁶ A. W. Tozer, *Whatever Happened to Worship?* (Camp Hill, PA: Christian Publications, 1985), 94.

⁶⁷ Kirk E. Farnsworth and Rosie Farnsworth, *All Churches Great and Small: 60 Ideas for Improving Your Church's Ministry* (Valley Forge, Pa.: Judson Press, 2005), 83.

to grow others qualitatively and not worry about the quantitative. We seek to gathering crowds and try to play the numbers game and this is truly where our wires get crossed and we short circuit our systems of transformational growth. The “Entitled” believe the facilitator of God’s word is there to deliver and perform the way he or she believes they should. The institution of religiosity has been a polarizing place of entrapment with dogmatic decisions that are made from the pews. Many in these institutions are operating out of their lane that’s why we are having so many sideswipes and pileups on this road to kingdom work. This is where the benchmarks and assessments and (qualitative observations) along with an anecdotal will give the setting true authenticity for proper growth in church management and leadership development.

The first objective in the learning process is to teach the facts—facts pertaining to, for example, who God is, what Jesus has done for us, how the Holy Spirit works through us, and how Jesus builds his church and transforms his people. Second, the learners need to have the ability to acquire and apply knowledge, including the ability to read, listen, think clearly, and take action. Third, learners need to develop the inclination to apply what they learn.⁶⁸

Being in the educational field for the last 17 years working in the Department of Education the resources that was used in that particular setting was also appropriately transferable to the sacred sector for growth and development and rewiring of our church ministries. When I reflect and recall the moment of active transformation I can still see clearly the chart I pasted on the walls in my office some several years ago and it is still relevant today the chart read “K W L” and this acronym stands for K—meaning “I come

⁶⁸ Ibid., 85.

with prior knowledge”, “I bring ideas to the table”, and W—means “What I would like to know” and “What can I learn?” The L—means “What I have learned”, “What I am taking away with me for implementation.” This chart can be used in any setting when working with groups of people it becomes a great benchmark to know the people in the room. It is a climate setting to for understanding the culture you are about to engage as a servant leader.

The Great Commission this lives the life and work of the church in educational terms. Every believer is to be a lifetime learner. Jesus has commanded every church to comprehensively and effectively teach all that he has commanded. This must go beyond acquisition to internalization, beyond knowing to believing. Jesus disciples must not merely do what he would do, but live as he lived. Education in the church is generally viewed as learning facts and applying them. However, Christian education will be much more than that if it consists of instruction in the practice of all that Jesus commanded. Nothing less is needed than a philosophy of education to guide our efforts. In the hustle and bustle of teaching Sunday school, we need to understand that teaching is not merely collecting and conveying information. Good teaching produces students who not only acquired knowledge and learn how to apply it, but who also act on what they have learned. They make decisions, accepting or rejecting what is in the light of what ought to be. We are teaching people who are learning to live as Jesus lived—not just stories and topics, issues and theology.⁶⁹

It is through the teaching ministry that the opportunity came for the paradigm shift in rewiring the church hierarchy and congregants. Teaching in twofold has helped

⁶⁹ Ibid., 84.

in great ways to move a people to critically think and analyze as well as assess what is their function as change agents to this particular social location. By giving everyone stock in this ministry it gave them ownership and a feeling of belonging which became the catalyst in motivating them to do out-of-the-box Ministry. This document is unable to contain the continuous work that is being done at this particular site. This is action research so as I am writing right now the church is actually changing as you read these pages. There always must be strategies in place and modifiers in the stages of transformation of congregants and leadership. Remember what might have worked last month may need re-tweet for this month and the months to come. The ministry of the church is a continual life process. So if you have been call as a servant leader God will equip you with the necessary resources to complete the work that He has started in us

Chapter 4
Plan of Implementation: *Rewiring the Church*

In order to achieve my focus on transformational leadership at Greater Mount Pleasant Baptist Church, I have the following goals and strategies:

Goal 1: Define and elucidate the meaning of transformational leadership for the congregation.

The challenges for us to change that perception of change itself. It was necessary to learn to see it as a positive process, a divine work of recreation and renewal. The congregation would begin to understand the urgency required to embrace the words of the Lord: “Behold, I am doing a new thing!” Exchange your human anxiety about change for a supernatural anticipation of transformation—and communicate that peace and hope to your congregation.⁷⁰ I realized for this to be effective I had to rewire the mindset of the leadership and congregation by intervals of teaching moments, by exposing, revealing, explaining, clarifying, and finally making clear of what I meant by “transformation for congregational growth.” Metaphorically speaking I walked into a house that was still wired with fuse boxes and because of this we had frequent blowouts and fuses had to be changed consistently which cause disruptions in the growth process. So in order to start the rewiring and replacement of the fuse boxes we had to updated Circuit breakers. I needed

⁷⁰ David Charles Laubach, *12 Steps to Congregational Transformation: A Practical Guide for Leaders* (Valley Forge: Judson Press, 2006), 28.

to make sure that I teach the leadership on how to upgrade our mindset for ministry. We used the following books that would help upstart transformational change.

- 1.) Pegues, Deborah Smith. *30 Days to Taming Your Tongue*. Eugene, Or: Harvest House Publishers, 2005.
- 2.) Meyer, Joyce. *Battlefield of the Mind: Winning the Battle in Your Mind*. New York, N.Y.: Warner, 2002.
- 3.) Groeschel, Craig. *Soul Detox: Clean Living in a Contaminated World*. Grand Rapids, Mich.: Zondervan, 2012.

These books were intentionally chosen for this process for transformation we needed to understand that in order for change to start our language, our mindset, needed a detoxification from the traditional and doctrinal methodology of church life. They needed to capture the out-of-the-box thinking for critical change and prepare themselves for a paradigm shift. Remember in chapter three I spoke about the unwiredness or (unwired and disconnected church) from the nuances of change always backward seeking, standing in a nostalgic moment, which always lead to stagnation and resistance. One cannot force change, but change can be introduced in increments in small dosages.

Do not miss understand what I mean by change, however. A study of denominational leadership shows a correlation between pastors who change churches frequently (and churches who change pastors frequently) and a lack of growth and health. Moving from one place to another produces spiritual and physical rootlessness—and without roots, nothing grows. Similarly, staying in one place but changing with the latest fads in ministry or the current trends in theology produces a comparable instability, personally and organizationally. Attempting transformation by trial-and-error theology and methodology is as self-defeating as frequently switching pastors or churches.⁷¹

⁷¹ Ibid.

The only recipe for healthy growth is intentional, committed, and consistent change. That is true at the personal level as well as on the organizational plane—and keeps in mind that the personal transformation must precede any congregational renewal. Take the time to discern the direction in which God is leading you. (In other words, know where you're going!) Then prayerfully and practically chart a course for yourself, and cast the vision and path to its realization to the congregation. Finally, set your feet on that path and do not swerve from it, even when confronted with adversity and setback.⁷²

I did not understand the power of a paradigm. I could not foresee the resistance to change that would come. I did not anticipate the personal attacks or the sense of abandonment that I would feel at various points along the way. I now know that these are common experiences for every change leader. As I began the journey, the cliché, “ignorance is bliss” contained more than a grain of truth.⁷³ It was not until I’ve begun to write this dissertation that the true epiphany to leadership change became so clear and evident in my writings. The authenticity as a pulpитеr settle in the deep’s reaches of my mind that my verbiage had no power or authority without longevity, respectability, and membership tenure. So it is at this juncture that I write down the experiential and the organizational impediments that have kept us as an institution from gaining new ground in transformation. As was stated in my opening that I could not and would not take the position of a “philosopher King” syndrome. I could not take on the “stay in the tower mentality” I had to be a foot soldier in the grass roots of a metamorphosis transformational change. Whether change comes too slowly to measure or too abruptly to

⁷² Ibid., 28-29.

⁷³ *Leading Congregational Change: A Practical Guide for the Transformational Journey (A Leadership Network Publication)* (Jossey-Bass Inc Pub: J, 2012), 4.

accept, change is going to come. The challenge to us as leaders is how we will respond to that inevitable event.⁷⁴

It is usually unwise to think that the same people who got the church into its current mess can lead it out of the mess.⁷⁵ “To turn around a church, a new pastor must be brought in to lead the revolution.”⁷⁶ I am still deciphering the nuances of human nature, trying to discover the most effective ways to lead and motivate people. I have tried to make use of the theories I’ve been taught, the books I’ve read, and the lessons I’ve learned. Among some of the best advice and information I have received and collected, a common thread is that successful management does not have to be in the style of Donald Trump, at least not as demonstrated on his popular show.⁷⁷

After reading all the material one could read he or she will determine the outcomes on how one translates the theoretical into the practical. The rubric for me was the measuring tool of sermons delivered to the congregation and others who gather on Sunday mornings. The Tuesday night Bible study classes which was originally and traditionally Wednesday evenings. Would you believe, we changed from Wednesday to Tuesday based on the numbers. It seems that Tuesdays we’re better and more people were in attendance so the change came about because of the parishioners. But our sign on the outside of the church read “Wednesday night Bible study.” It is a great challenge

⁷⁴ David Charles Laubach, 27.

⁷⁵ William M. Easum, “How to Address the Stress Points in Turnaround Churches.” NET Results 27, no. 1 (January / February 2006), 9-10.

⁷⁶ George Barna, *Turn-Around Churches: How to Overcome Barriers to Growth and Bring New Life to an Established Church* (Ventura, Calif., Regal Books, 1993), 47.

⁷⁷ William F. Baker and Michael O’Malley, *Leading with Kindness How Good People Consistently Get Superior Results* (New York: Amacom, 2008), xvi.

for institutions to make change easy. One has to teach others to unlearn what they have learned.

In the entire world, there is nothing like preaching from the pulpit in a church. Preaching is unique to the church; it is found nowhere else. In the whole world, there is nothing comparable to a sermon. No other organization presents "truth" from a pulpit in the same fashion as the church. The human brain is conditioned from infancy to see what the minister says as unique and demanding of respect. Even if the message is not believed or is rejected, the minister is still, for the most part, respected as a person. Talks are given and speeches made, but only in the church is the sermon at home. The sermon stands alone in its ability to sway listeners' minds. It stands alone as the pedestal from which listeners have come to expect "word from on high." Regardless of the cynicism about or criticism of preachers and pulpits, the sermon remains high and lofty, even to those who do not believe.⁷⁸

The tasks of being a pastor go with the position, but the position does not guarantee the accomplishment of the tasks. For example, without purposeful preaching, pastoring becomes religiously oriented social work. It has only the energy and power of the social and psychological dimension and requires no biblical or theological knowledge. Such activity is also devoid of the demonstrations of grace (Communion, baptism and so on) proclaimed by Christian theology.⁷⁹ The pastor who preaches powerfully cares for souls against the backdrop of Spirit-driven energy that provides the structural dynamic that can reconcile sin and grace. Preaching is the proclamation of the Word. Pastoring is delivering that proclamation to the soul. Many parishioners say their

⁷⁸ Richard H. Cox, *Rewiring Your Preaching: How the Brain Processes Sermons*, 50-51,

⁷⁹ Ibid, 90-92.,

minister is a good preacher; others say their minister is a good pastor. Far fewer say their minister is both. The skills for preaching and the skills for pastoring are very different. They are frequently seen as two different vocations rather than as extensions of each other. Good pastoring makes for good sermons, and good sermons make for good pastoring. Pastoring is the application of the preaching, and preaching is the basis for the pastoring.⁸⁰

It was through these sermons and teaching moments that I was able to obtain clear evidence of measurable growth by the parishioners in the activities of the Worship participation and classroom interaction. You will find in the appendices the rubric in which these strategies are found to be true. The leadership classes with the Deacons and Trustees help me to realize that many of them were unfamiliar with Church policy and the dogmatic of Baptist doctrine. These individuals I inherited from my previous predecessor does not say that he did not teach them their duties or trained them in Baptist polity.

When we had Q&A at the end of each class session. It amazes me that the Deacons did not know the hierarchy of the church. Meaning the organizational structure, when we read the original Constitution and bylaws that govern this organization it had as its leader the Trustee Board governing the Deacons and Pastor. When in reality, Trustees are not spiritual officers of the church. We would pray that they were spiritual because they were counting the money of the church and handle all church property. The strategies that are below and the goals that you will see we're implemented to consciously and intentionally make the leadership aware of that task and skill set for

⁸⁰ Richard H. Cox. Rewiring Your Preaching: How the Brain Processes Sermons (Kindle Location 918). Kindle Edition.

transforming Congregational growth. But before the parishioners could grow they needed guidance and growth themselves. So the strategies you see below I implemented along the way in small doses through lesson plans and sermons during the period of 2016 with the theme: “Rise and Lead in 2016.

Strategy 1: Preach a series of sermons (4) on transformational leadership that is biblically based and hermeneutically sound.

This will be evaluated by completion of a Google forms on the sermons by the Deacon Ministry.

Strategy 2: Hold weekly workshops (5) with the Deacon Ministry on transformational leadership. Deacons will be asked to complete a Google forms on the experience.

Goal 2: Expand focus on transformational leadership to the entire congregation.

Strategy 1: Develop a weekly Bible Study on transformational leadership open to all. (6 weeks) Evaluated through the use of a Google forms.

Strategy 2: Develop a fellowship program with at least 3 other churches of like mind in seeking transformation. Ask participants to evaluate using a Google forms

Goal 3: Develop a Transformational Theme for the congregation for 2016.

Strategy 1: Develop and Preach a series of sermons on “Rise and Lead in 2016”.
(4) A Google forms will be constructed to evaluate the series.

Strategy 4: Conduct weekly Bible Study on the same theme open to the entire congregation. (4) A Google forms will be constructed to evaluate the series.

In order for rewiring to take place I needed to know exactly where the disconnection was located. There truly was a disconnection in communication and then the translation of words. The usage of language needed to stimulate a warm dialogue between pastor and people. In the beginning I use the pulpit as leverage, because I knew on Sunday morning no one could stop me from slinging mud at those who oppose me in our meetings. The only problem with that were those who were visiting and looking for a church home ran into a Church at war. When they should have receive the word of God. Preaching is among the most important topic of Pastoral theology. For preaching is the most public of Pastoral acts. The quality and depth of Christian discipleship in a congregation depend heavily upon it. For that reason, a distinguishable area of study in theology has developed call homiletics (from homileo, “to speak, converse, address someone”). Homiletics is the study of the process and act listening to the Spirit speak through Scripture so as to engender and appropriate here-and- now witness to God (cf. Chrysostom, NPNF 1st, vol. 9, pp. 346 ff.; Bridges, 1847, pp. 171 ff.; DPT, pp. 1—97).⁸¹

I as the called out one, forgot why I was called. I believe it is possible for leaders to change—because God is in the business of changing people. And when people change, the church becomes transformed. But if you hope to effect church transformation, the change in the congregation inevitably begins with change in the leader—and that means you.⁸² All too often, church leaders burnout because they try to chart the course, steer the ship, hoist the sails, and do the work of most of the crew.⁸³ I can testify to this dynamic. My spouse of 33 years informs me that there is a better way to do leadership and watch

⁸¹ Thomas C. Oden, *Pastoral Theology*, 125.

⁸² David Charles Laubach, 27.

⁸³ Ibid., 30.

people transform. My word to the wise take heed when God uses someone close to you to help you navigate through this thing called “leadership.” I chose not to listen to her words for almost 15 years. She started this journey with me. She watches me become a licentiate preacher, ordained clergy, and then stood with me, as I became a pastor. In other words she was steeped in ministry. It was not until that very day when she spoke profoundly and I will never forget it, she stated “as a member I have a right to speak when I see something wrong and as your wife I want to remind you I am here to help you and not harm your ministry!” “The pastor’s office comes with great authority. He will be responsible for the souls entrusted to him. Therefore, the pastor has to guard his spirit against arrogance, pride, and totalitarianism. A sure way of this is to develop a servant’s heart. He should seek opportunities to serve.”⁸⁴

My wife was correct. I allowed pride to get in the way and block my understanding for what she was trying to do. I was speaking in arrogance allowing my person to block the key tools she was trying to disseminate to help me move forward and apply the strategies that was needed to change the climate setting of leadership. She said remember you were called to be an administrator/ pastor/ teacher/ and most of all a servant leader to this congregation, which waits for a prophetic voice that will lead them in this current 21st-century Church movement. I was reminded that an administrator knows his or her staff well as well as the congregation, which he or she leads. Then a light bulb went right off in my head the room became bright metaphorically speaking, I can hear Dr. Gus Roman out of Philadelphia who was my former pastor and father in the ministry who spoke several years back on one of my Pastoral and anniversaries stating to

⁸⁴ Roderick L. Evans, *I Will Give You Pastors: Examining the Pastoral Office in the New Testament Church* (Abundant Truth Publishing, 2009), 18.

me the key components in the life-changing empowerment of the church are as follows: “Preach, Teach, and Pray” as simplistic as this may sound it was an eye opener and life changing for my ministry. Yes, pastors and other church leaders make mistakes. Church members often exacerbate them.⁸⁵ It was once again first lady Ware informing me to stop being reactionary allowing the congregation and the sub leadership to shift me from rewiring and installing the new vision casting method that I had for them. Learn to respond with intelligible words and use your leadership skills. After read Thom S. Rainer’s book Who Move My Pulpit? I saw some of the similar struggles in ministry dealing with the multiple characters that sit in the pews that fight against change. Rainer called them unmoving church members. So let’s look at these unmoving church members. There are many different kinds of stubborn members, but most of them fall into these five categories. The deniers, the entitled, the blamers, the critics, and the confused, if you have ever pastored or held a leadership position you have met these characters who hold up the progress and transformation in the church because they are resistant to change.

The denier is one of the most difficult to lead in change because he or she does not think anything needs changing. The church is just fine the way it is, and there is no motivation to do things differently. Denial is the fastest path to death.⁸⁶ I met this character during my tenure he/she felt there was no need for Trustees rotation even though Constitution and bylaws supported rotations every three years. They felt that they were the spiritual leaders of the church and the Deacon ministry and myself were to report to them. There truly was a disconnect and the need for rewiring and teaching the

⁸⁵ Thom S. Rainer, *Who Moved My Pulpit? Leading Change in the Church*, 1.

⁸⁶ Ibid.

hierarchy of the church and the role of the Trustee. They truly were in denial to their position in the church. It was time for rewiring and implementing a teaching session to help them unlearn what they have learned. Their lanes were the upkeep of the property and appropriate an accurate record keeping. Not inquiring if the Deacons made visitation to the membership. That's an inquiry for myself. Then the member who is called the entitled church member treats the church more like a country club than a church. They view their financial offerings as dues to get perks and privileges. They make pastors and other church leaders cringe when they say, "You do know we pay your salary."⁸⁷ Which is truly in accurate but these are the members who believe they paid the pastors salary by giving their tithes. But the tithes are for the upkeep of the church. These were the individuals who tried to tell me what hymns should be played as well as what my sermon should sound like. As long as the sermon was the emotional and not correctional the funding would be appropriate for that Sunday.

Blamers would rather blame than be obedient: "It's the pastor's fault. If our pastor would be a better leader, our church would be so much better." This is the most misconstrued statement, when in actuality the blame lies in the pews. Transformational growth begins and ends with the pew. Sheep beget sheep, so if there is a breakdown in church growth its not what the preacher did not do, it's what the parishioners did not implement. They are taught not only to be hearers of the word but become doers as well. The critics are like the blamers because they also believe the problems in the church are someone else's fault. But the critics are even worse, because they drain pastors and other church leaders of their energies. Sometimes critics are direct. They will tell you directly

⁸⁷ Ibid.

about their feelings. They will tell you face-to-face or in the form of some written communication. Other critics are more cowardly. They go to Facebook or some other social media to air their grievances. They not only spread their venom, they draw others into it as well. I know of too many pastors who ultimately left their churches because they were castigated so severely on social media. Perhaps the worst of the critics are the “PAST” critics. PAST is an acronym for “People are saying that . . .” It is the worst form of criticism because the critics will not own up to the criticism. These critics are cowards who try to assign blame to some anonymous person or persons for the problems they articulate. Of course, almost all of the time, the “people who are saying that . . .” are the ones who voice the issue at the onset. There are no other “people.” This type of critic combines negativity with deception to get his or her point across. They are among the first who will voice a complaint when change is initiated. They are difficult, devious, and deceptive change resisters.⁸⁸

Finally I met this group last; the confused are often well intending church members. They really do view some things as more important than they were intended. One example, the confuse ask why did I not wear a white robe during our communion service? It’s not about what robe I wear but about the sacrament that symbolizes the body of our Lord and Savior Jesus Christ.

This brings me to a full circle moment where things are reconnecting now and what the Rev. Dr. Gus Roman stated to me has become highly affective. So I will continue to preach, teach, and pray.

⁸⁸ Ibid.

Chapter 5 Evaluation Process

The methodological approach: there will be a series of sermons that are hermeneutically and exegetically sound. These sermons will be center on transformational leadership and at the culmination of these sermons there will be an evaluation done through Google forms where the Deacon ministry will evaluate and critique the sermon based on their experiences and the workshops done on transformational leadership with me. This is the micro approach to action research using small group dynamics. This approach is more social relational approach. This gives me opportunity to see if they have brought into the paradigm shifts of transforming others as well as themselves.

I will also evaluate how Bible study effects the transformation among the leadership and congregant. Then evaluate fellowshipping with other churches who have similar mission and vision as Greater Mount Pleasant Baptist Church. The collection of data will be qualitative and quantitative (ex. Likert scale: on a scale from 1- 5 “How relatable to your life was the sermon?). In the action research progression there will be a continuous scale or rubric to see the following: if sermons, Bible study, fellowshipping is helping change paradigms and perspective of the leaders and congregation to that of wanting to change and aide the church in its growth along with their own personal growth.

The methodological approach 2: there will be a series of sermons relating to our theme “Rise and Lead In 2016” with the congregation this approach is to the macro the community of believers who will transform those whom they interact with. This group will also take part in an evaluation using Google forms.

The Mountaintop Leadership Transformation class will give the Deacons opportunities to write and express what leadership looks like to them.

After this formal evaluation of the setting it is apparent that there were some changes and some things just remained the same. When I first started out on this project proposal on transformational leadership and my theoretical approach as well as my praxis lead me to view through the lens of the parishioners. I identified my social location as well as the ethnicity of the membership where I was a servant leader. For African-American Christians, the church provides a bridge—across history, across troubled waters, and into a God promise future. For many, our place of greatest solace and comfort outside of our own homes—in many cases, even more than our own homes—is our of church home. It is where many of the most important moments of our lives have occurred, and it is the place where we spend hours each week in worship as well as involved in service to others. We often have family history in a particular church. Churches are the places where our grandmothers sang in the choir, our mother served on mission committees, or our fathers where ushers. Those who move to another city typically seek out a church that reminds them of their home church. Perhaps it is something familiar and

comfortable about the preacher or the choir or the style of the building that draws us to the new “church home.”⁸⁹

This dissertation has allowed me to further understand what it means when it is stated we have gather for “corporate worship” in the company of others there was a common thread among us, which would be our familiarity. There was an old slogan from a TV sitcom, which speaks to real-life syndromes “We want to go where everyone remembers our name, where everything remains the same.” That sitcom was “Cheers.” Yes there were changes and also resistance to change. Remember, transformation is a dramatic change in form or appearance. Not everyone is bonded by history and extended family and will stay to see how change develops. Some will stay—and resist. Are you prepared to count the cost of such rooted resistance? It may divide loyalties and undermine the authority of the leaders. It may disrupt ministry efforts and distract from the vision. It may damage the congregation’s reputation and delay growth in the short run. Are you willing to pay the price and consider it an investment that will net greater returns in the future? Sometimes, the cost in congregational relationships is the most difficult to quantify. We have a tendency to under estimate it and the related costs that develop as a consequence, such as decreased tithes and increased stress. Those are the next costs a leader of congregational transformation must count.⁹⁰

I’m witness all of these things in this dissertation which is called “reaction research” everything literally began to unfold right in my presence as I walk through and had these experiential moments and congregational awareness. As the Ex officio officer according

⁸⁹ Lora-Ellen McKinney, *Getting to Amen: 8 Strategies for Managing Conflict in the African American Church* (Valley Forge, PA: Judson Press, 2005), 79.

⁹⁰ David Charles Laubach, *12 Steps to Congregational Transformation: A Practical Guide for Leaders* (Valley Forge: Judson Press, 2006), 69.

to our By-laws in Constitution I took a position and stated to the congregants because of the state of the church and the crises that we are in I have selected eight persons that will be my elitist Vanguard in centering and placing the church back on track for greater good. This academic exercise in theory on understanding transformational leadership has given me a new view on ministry. Evaluating my progress here at Greater Mount Pleasant Baptist has allowed me to see Church growth and my own growth as well. After 18 years of servicing this community of believers I realize that ministry will always be a continuum.

In business, a man can inherit, buy, build, or rent. He can also become an organization man and operate a local branch for a national company. Each of these suggests approaches for the clergyman. Inheriting the place is rare, but not impossible. Adam Clayton Powell inherited the Abyssinian Baptist Church from his father. But he had to maintain it as his own. Church buildings are sometimes for sale, the congregations are not. If a minister wants to go it alone he can become an “ecclesiastical entrepreneur” after the fashion of Oral Roberts, Billy Graham, and others who have set out on their own to build their own place. But for most ministers a parish is the main option. Every pastor must pay rent in some parish to earn his right to be creative, prophetic, or whatever else he wants to be.⁹¹

After 18 of service to this parish I believe now there is some authenticity when I speak from the pulpit people will now listen and comply under my leadership style. So as a servant leader I have chosen to lead by example. If I want to see transformation it

⁹¹ James D. Glassé, *Currie Lectures*, vol. 1970, *Putting It Together in the Parish* (Nashville: Abingdon Press, 1972), 54.

must start first with myself. I am hoping that this dissertation can be formatted into a manual or guide for “Transformational leadership in the 21st century church.”

Chapter 6 Ministerial Competencies

After engaging my site team during a physical gathering and conference call we came to a common understanding that the primary focus of my Demonstration Project instruments I should consider three areas with a conscious grasp that one of these competencies will need special attention after hearing me expound upon and give brief description where I'm currently presiding. The one developmental instrument is Administration; one might ask the question why after seventeen years of pastoral care to this community that I would analyze my leadership skills and capacity to develop strong plans and realistic goals. It is clear that over the years I have lost sight of what the true rubric of administration looks like. Believing that laissez-faire or hands off approach would demonstrate quality leadership instead of showing micromanaging. The site team was informed that I believe by given mature adults the room to perform in committed areas of their call they would perform to the highest level of their ability. The team felt a more monitoring effect would be better and this would lead to the ability to ascertain concrete goals.

Some of the bullet points were:

- Ability to maintain effective lines of communication
- Understanding of group processes and dynamics, and an ability to work with them

- Ability to identify and make use of the personal and material resources of the congregation, organization, or community
- Ability to involve other persons in the process of decision making

They were also instructed that we could modify the document to fit the congregational membership and facility where I am currently engaging in ministry. In doing this we had to set the appropriate range of areas of competency being considered and that the allotment of time for recall and grouping could take place so that we would be in compliance with appropriate feedback. Each Site Team member has a longer standing history with me in ministry. Our affiliation is either as their local Moderator or their State President and even their pastor. All have agreed to be sensitive but yet for many a critique of my abilities in the areas of competencies that was selected.

We further dialogued in the areas of two other competencies that I will talk about and become more develop in these areas they are in continuing instructional development. The second area of knowledge and competency in the praxis of ministry is Preacher/Interpreter of Sacred Text the Site Team believes I am a good Biblical exegete and my homiletics is highly satisfactory in performance delivery. I have always kept the “preacher’s checklist” after reading the works of Lora-Ellen McKinney in her book entitled “view from the pew.”

What is the preacher’s checklist? Below you will find the following:

- Be prepared to preach.
- Celebrate the centrality of Christ.
- Preach God’s Word, not your words.
- Be a shepherd, not a showman.

- Do the vision thing.
- Expose the pastor in you.
- Connect the head and the heart
- Stand on the shoulders of the saints.
- View yourself from the pew.
- Be satisfied.

Using this checklist the Site Team will be able to see these expectations demonstrated in my setting. They will find in their assessment rubric that I would have used appropriate language that was effective and well thought out and organize as I interpret Scripture with meaningful and contagious plans for the people who come to hear. In other words to facilitate growth in the areas of congregational awareness in contemporary concerns and challenges the church face.

Last but not least, religious/educator the Site Team strongly believes I should leave this area alone but I believe there is room for improvement. As I stated in the above paragraph that the Site Team knows my history well. I am a part of the National Progressive Baptist Convention of Christian Education Publication and I am a curriculum adviser and I teach locally and nationally. I also work for the Department of Education as a Special Education teacher/ Parent Involvement Coordinator for the past fifteen years. So I have a grasp and clear understanding of the learning process across the continuum of human life from the cradle to the grave, and compassion to the appropriateness of learning at each stage of development (I have taught third and fifth grade in a CTT setting (Collaborative Team Teaching). There is a love in my heart to teach the word of God to the people whenever we are in the setting that gives stage to teachable moments. I am

open to the dialogue with the Site Team for feedback that at that point I can take the constructive criticism and put it into best practices. Looking forward to reading their papers on my abilities to demonstrate competencies in the areas of transparency, integrity, honesty, accountability, and finally competency.

This has been a true learning experience not only in educational rigor but also in the humanitarian walk, journey and struggles in ministry. To reach this climactic moment has been an arduous task in data collection and my Site Team evaluation on my progress as a leader. As I am completing this dissertation, which is an action research meaning, it is continuous up heaving new information every day I find it to be ironic that as I search to help congregants and leadership transform for the better of the self which is the (micro) that will make connections in the (macro) the community at-large; always remembering that they're a continuum in a (transcendental) experience. The congregants and leadership as well as National, State, Eastern Region and local affiliations have watched me recover from multiple myeloma during my tenure as a father, husband, and servant leader and praise our God as He transform my physical health to a recovery state of peace and wellness.

After nine years of recovery; which the oncologist stated that I had three years to live. I received a psychological evaluation because it was stated I was in denial of my diagnosis. I refused to give in when I knew the God I serve is transformational and God can transform all situations. I am positive of the outcomes for the leadership at Great at Mount Pleasant Baptist Church.

I received a call after my annual checkup with my primary care physician. It seems like I'm about to gear up for battle again! We had a family meeting informing my children of what their dad was about to experience again as well as them. I decided to try to finish chapter 6 before I hear the outcome from my physician. Radiation and chemotherapy is no joy ride. It is uncomfortable and I am not quite sure if I want to fight this time. As I am processing the other chapters I am also processing my own chapter of life. I will not forget the words of Dr. Alfaro when he spoke to us while we were doing our hermeneutical inventory and I quote “if you are here to receive the title of Dr. then you have miss the whole process! It’s not about the title; it’s about the call to the marginalized who needs to know that there is a prophetic voice that still speaks to social justice.” Amen!

To be a pastor is to be unlike anyone in any other profession or calling, for the minister, as he sees it, is chosen by God. “Ye have not chosen me, but I have chosen you, an ordained you, that ye should go and bring forth fruit, and that your fruit should remain...” (John 15:16), said Jesus to his disciples.

For many, pastoring is preaching, the delivery of thirty minutes of the gospel on Sunday morning. That's all there is to it; there is no more. For too many, the pastoral role is a soft job, a “pimping off the people” goodie.⁹² “No matter where we are in our lives, we all continue to have hopes, aspirations, and expectations. But if we haven’t stopped to question what we’ve learned and consider how it’s working for us, then we set ourselves up for repeated failure. Our expectations have a direct effect on the level of our disappointment and our perception of the offenses we

⁹² Floyd Massey and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge, Pa.: Judson Press, ©1976), 53.

receive. Usually, we think we can and should expect more from those we love than what they often deliver.”⁹³

In the past decade or so, dozens of books and countless articles have been written about the importance of corporate culture, but relatively few churches and nonprofit organizations have taken the arduous (but necessary) steps to assess, correct, and change their culture. First, we need to understand what we mean by the term organizational culture. It is the personality of the church or nonprofit. Like all personalities, it’s not simple to define and describe. Organization development consultant, speaker, writer, and filmmaker Ellen Wallach observes, “Organizational culture is like pornography; it is hard to define, but you know it when you see it.”

Organizational culture includes tangibles and intangibles. The things we can see are the way people dress and behave, the look of the corporate offices, and the messages of posters on the walls. The intangibles may be harder to grasp, but they give a better read on the organization’s true personality. The organization’s values (stated and unstated), beliefs, and assumptions; what and how success is celebrated; how problems are addressed; the manifestations of trust and respect at all levels of the organization—these are the intangible elements of culture. Every group in society—family, town, state, nation, “company, church, civic group, team, and any other gathering of people—has a culture, sometimes clearly identified but often camouflaged.

Many leaders confuse culture with vision and strategy, but they are very different. Vision and strategy usually focus on products, services, and outcomes, but culture is about the people—the most valuable asset in the organization. The way people are treated, the way

⁹³ T D. Jakes, *Let It Go: Forgive so You Can Be Forgiven* (New York: Atria Books, 2012), 66.

they treat their peers, and their response to their leaders is the air people breathe. If that air is clean and “healthy, people thrive and the organization succeeds, but to the extent that it is toxic, energy subsides, creativity lags, conflicts multiply, and production declines. I’m not suggesting that churches and nonprofits drop their goals and spend their time holding hands and saying sweet things to each other. That would be a different kind of toxic environment! A strong, vibrant culture stimulates people to be and do their very best and reach the highest goals. Spiritual leaders point the way forward, but they invite meaningful participation from every person at all levels of the organization. Together, they work hard toward their common purpose, and they celebrate each other’s accomplishments every step along the way. Trust is the glue that holds the organization together and gives it the strength it needs to excel.”⁹⁴

The areas we covered with my Site Team are clearly written in the appendices. Where you will find their and view of my strengths and weaknesses in ministry. The areas were as follow: the administrator, preacher, and religious educator. This dissertation has been a great help in preparing me for greater work in the future with the Greater Mount Pleasant Baptist Church family. And also made me consciously aware that the people that are closest to you could see things that you would not see and when received the constructive criticism in love when they make suggestions. I am so thankful now to my wife, walking deacon, Frances Taylor-Ware for her insightful messages for me to check where I am, and pause for moment and use friendly language that will motivate the leaders to take the information and run with it. She also reminded me that in my meetings I always start off with the reading of Habakkuk 2: 1-3 (NRIV)

⁹⁴ Samuel R. Chand, *Cracking Your Church's Culture Code: Seven Keys to Unleashing Vision and Inspiration* (San Francisco: Jossey-Bass, 2011), 23-25.

I will go up to the lookout tower. I'll station myself on the city wall.
I'll wait to see how the LORD will reply to me.
Then I'll try to figure out how his reply answers what I've complained about.
The LORD replies, "Write down the message I am giving you. Write it clearly on the tablets you use. Then a messenger can read it and run to announce it.
The message I give you waits for the time I have appointed.
It speaks about what is going to happen. And all of it will come true.
It might take a while. But wait for it. You can be sure it will come. It will happen when I want it to."

The Scripture is a point of reference to guiding and leading the ministry forward. Going up into the tower becomes an eschatological moment viewing the destiny of the souls under my care as a Servant Leader and having a vision that is measurable, doable, and also obtainable. This project has been a rubric for my ministry asking how will the leaders of this particular church become transformative and implement the message that you delivered to them that they might deliver your message to those that are awaiting to receive it. The instruction from Habakkuk says, "Write down the message I am giving you. Write it clearly on the tablets you use. Then a messenger can read it and run to announce it." This dissertation is the tablet that the messengers will pick up and read and run with it and transform others whom they will engage in our church environment.

"The pastor's ministry comes with authority, power, and oversight of God's people. These are only parts of the pastor's ministry. His ministry serves as a reflection of Christ's love of the Church. Therefore, the pastor's character has to be solid. Therefore, God will take pastors through tests, trials, and temptations in order to prepare them for ministry. The training of a pastor is oftentimes humbling. God will allow disruption in every area of his life, personally and professionally. It will prepare him for service. Those called to the pastoral office should understand that preparation for ministry is in the

development of godly character, characterized by love. If this is done, the pastor will never fail as he discharges his ministry.”⁹⁵

Teamwork is what capable administration is all about. A congregation working in apparent harmony with a pastor is the earmark of successful administration. An informed people, involved in the decision-making process at all levels, are basic to a successful pastorate. Without involvement, nothing lasting can take place.⁹⁶

A good administrator divides objectives into manageable parts and assigns them appropriately, anticipates problems, makes effective use of available leadership within the congregation, and never appears threatened even in the face of threat. A good administrator excels in conflict resolution, faces it, turns disadvantage to advantage, and lets it be known that the “buck stops” with the pastor.⁹⁷

Since pastoring is the care of souls, it demands a power and energy commensurate with the needs of the soul. The pastor who only preaches may not be giving sufficient attention to the care of souls. However, the pastor who neglects the power of preaching limits his or her ability to properly pastor—that is, to shepherd the flock. Confidence, trust and relationship come from both preaching and pastoring. Neither can be neglected, since they are both essential bases for healing, not only within the context of pain and suffering but also within the context of healing the human relationship within the divine purpose. The pastor who preaches powerfully cares for souls against the backdrop of Spirit-driven energy that provides the structural dynamic that can reconcile sin and grace.

⁹⁵ Roderick L. Evans, *I Will Give You Pastors: Examining the Pastoral Office in the New Testament Church* (Abundant Truth Publishing, 2009), 26.

⁹⁶ Floyd Massey and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge, Pa.: Judson Press, 1976), 55.

⁹⁷ Ibid.

Preaching is the proclamation of the Word. Pastoring is delivering that proclamation to the soul.⁹⁸

Preaching for healing is carrying the word in the pulpit to the hospital bedside or counseling room, with the underlying knowledge of how God uses the mind to heal the body. The sermon energy from the pulpit is taken to the conference room with the underlying knowledge of how God uses the Word to bring meaning to words (even conflict) to encourage mind-changing decisions. The minister also takes the preached word to communities in conflict, to organizations that deny justice, to businesses that cheat their employees and to governments that are at war. Preaching for healing is comprehensive. The preacher who has a solid grasp on preaching as healing anticipates the opportunities to apply the preached word as pastoring in the marketplace.⁹⁹

At New York theological seminary I followed the theme: “the city is our campus.” Writing this dissertation has been rich and rewarding it has allowed me to reflect on my competencies in ministry. The Site Team that was a symbol also gave me insightful words for my future in ministry we made an agreement to continue even after this project is over. This is something I strongly believe in and if anyone quotes this please give me the credit otherwise it is plagiarism “People will find you competent by the measurement of the five finger rule: transparency, honesty, integrity, accountability, and competency.” When these five words are apply you can firmly shake the hand of the individual who stands in front of you with these characteristics and know that you have a leader who you can have confidence in leading you to a brighter future. My prayer is that I am a transformational leader

⁹⁸ Richard H. Cox, *Rewiring Your Preaching: How the Brain Processes Sermons*, 91.

⁹⁹ Ibid. 95.

Chapter 7

Next Steps

Pastor Reverend Dr. Gus Roman was my father in the ministry before Reverend Dr. Alee Griffin Jr. became my brother in the ministry. As I observed them both each one had his own unique style to ministry pastor Roman was more of a hands-on Ministry person. Pastor Griffin was more the tower Ministry pastor. But even though they were different in their style of ministry they both equally did what James D. Glasse called “Paying The Rent” I will culminate my next steps message with quotes taken from his book entitled “Putting It Together In The Parish.”

I was told by pastor Reverend Dr. Gus Roman to preach, teach, and pray these three items were contributions to paying the rent. So the simplest form of the equation has three factors: personal, professional, and institutional. Each pastor must supply the terms of the equation, taking into account the particular requirements of himself and his family, the special demands at a given point in his professional career, and unique requirements of the local parish.¹⁰⁰ I understand the rent must be paid and this happens on a monthly basis. So there must be monthly assessments of the work and ministry of the church.

¹⁰⁰ James D. Glasse, *Currie Lectures*, vol. 1970, *Putting It Together in the Parish* (Nashville: Abingdon Press, 1972), 55.

The “rent” for a parish consists of more than the congregation demands of its pastor. The pastor has a responsibility to maintain his whole ministry. That includes himself (physical, mental, spiritual) and his professional practice (skill and situational specialties), as well as parish maintenance (which includes the involvement of the parish in the larger mission of the church).¹⁰¹ I believe for the last eighteen years the rent has been paid on time and no I was never found guilty of rental neglect. It appears to me that most parishes want three things of their pastor. If we meet these minimal requirements he is free to do almost anything else he wants to do. Once he has “paid the rent” he can march for peace, fly an airplane, devote himself to youth problems in the community, paint pictures, pursue advanced education, play a lot of golf, work for the denomination—almost anything. But first you must provide three things: preaching and worship, teaching and pastoral care, and organization and administration. I’m convince the pastor who delivers these basic services has “paid the rent” in the parish. What he and the parish must understand is that “paying the rent” is not a full-time job.¹⁰² I will continue to teach, preach, and pray for God has kept me with a portion of health and strength to do the work He has called me to do. I asked for his strength to fill me with the mental tools and strategies to continue to lead the people whom he has placed under my care. I’ve come to realize that in spite of the down moments I am grateful to be the pastor of the Greater Mount Pleasant Baptist Church for these last eighteen years. And if it’s God’s will I will continue to lead them as a servant leader and continue to be true to my calling.

¹⁰¹ Ibid.

¹⁰² Ibid. 57.

APPENDICES

Appendix One

DEMONSTRATION PROJECT PROPOSAL

HowTransforming Leadership

By

Randy Lee Ware

Demonstration Project Proposal

June 23, 2015

Seeing church leaders and the congregation transform spiritually is important. There are challenges that come with this transformation. I believe the best way to combat that is through focusing on the church's vision and mission statement and meeting those goals through pastoral leadership by providing them with opportunities to learn and develop spiritually through Bible study, Sunday morning service, Sunday school, communing with other churches and affiliation with national level ministries. As the senior pastor of Greater Mount Pleasant Baptist Church, located in the Crown Heights section of Brooklyn New York for the past 17 years, I have realized that focusing on these four areas will help to develop and transform the church.

1

Demonstration Project Proposal Randy Lee Ware

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Demonstration Project Proposal Randy Lee Ware

CHAPTER 1

INTRODUCTION TO THE SETTING

Jesus said, “Upon this rock, I will build my church and the gates of hell shall not prevail.”

Matthew 16:18b KJV

Nearly two thousand years ago, with this pronouncement, the Christian Church was founded. Since that time, the church has served as the united body of Christ. It has seen good and bad times. It has weathered many storms in its glorious history. In spite of the forces of hell, its members have proclaimed the truth of the risen Christ, to all generations, and houses of worship have grown and multiplied to ever redeeming power and grace.

By prayer, faith and dedication and with God on our side, Greater Mount Pleasant Baptist Church comes now to celebrate our sixty-seventh anniversary of service to God. The Lord has blessed us and we pray for His continued blessings.

Greater Mount Pleasant Baptist Church is located in the Crown Heights section of Brooklyn. Although we are located in what would be considered an urban neighborhood, which has evidence of gentrification, our congregation is a mixture of people from various borough throughout New York City with even some members traveling as far as from Pennsylvania to worship with us on Sundays. Greater Mount Pleasant has a rich history, as many churches do. Each pastor before has played a very important role as to where GMPBC is today.

On the fourth Sunday in June 1948, the late Reverend James E. Gay, Mrs. Annie Gay (his mother), Mrs. Hattie Corbett (his sister), Mrs. Ruth Days, and Mr. Octavis Knight received their letter from the Mount Calvary Baptist Church for the purpose of forming a church. The first Sunday in July 1948, a meeting was held at the home of Reverend Gay, 980 St. Marks Avenue, Brooklyn, New York. Out of this meeting came the Greater Mount Pleasant Mission and a call was extended to Reverend Gay to serve as Pastor.

In 1948, the Baptist Association as a Baptist Church recognized the Mission.

By 1954, the church had outgrown its quarters at the Kings County Funeral Chapel, 366 Herkimer Street, Brooklyn, New York. Reverend Gay and his dedicated followers were able to begin in October 1960 the erection of the new hundred thousand dollar edifice located at 889 St. Marks Avenue. On Sunday, May 28, 1961, jubilant members marched into the new church. Continued expansion of the church was seen in membership and its service to the community. Five years later on Sunday, May 22, 1966, we celebrated their mortgage burning.

During this era, the Reverend John Q. Adams, ordained under Pastor Gay's administration, served as Superintendent of the Sunday school, President of the Baptist Training Union and Advisor of the Youth Fellowship Department. In 1964, Reverend Adams organized the New Frontier Mission. In the fall of 1971, Reverend James E. Gay informed the church of his impending retirement. On January 1, 1972, Reverend Gay retired as pastor after twenty-three years of faithful and devoted service. He was loved

by his congregation and respected by all with whom he came in contact. In September 1977 Reverend Gay was called from labor to reward.

In December 1971 Reverend James D. Walters, an Assistant Pastor of Concord Baptist Church accepted the call to become pastor of Greater Mount Pleasant Baptist Church and was formally inducted on April 29, 1972. During his pastorate the church purchased adjacent property next-door building (889 St. Marks Avenue) that was used to expand church activities. The membership was increasing continually. A renewed spiritual fervor was felt in all of our worship services. Reverend Walters served faithfully until his demise on September 13, 1981.

On March 6, 1983 Reverend Dwight A. Parker was inducted as pastor of Greater Mount Pleasant Baptist Church. Under his leadership the late Reverend Douglas Hill and Reverend Leonard Randolph was licensed after receiving their call to the Gospel Ministry. Our children and youth choirs increased. During his pastorate the membership grew so spiritually that we had two morning worship services. Reverend Parker resigned in March 1985 to form the Christian Faith Tabernacle Mission.

Reverend Dr. Ronald W. Steward was called to pastor on September 6, 1987 and was inducted on December 6, 1987. Under his guidance our Sunday school has become a major center of activity that is reaching out to our children when they are most influenced and receptive to learning. Our Educational Program was expanded to encompass ministry training and teacher training with the late Reverend James V. Lewis who served as Minister of Education. On June 11, 1989 Minister Geraldine Smith acknowledged her

call to the ministry of Christ. In 1993 Reverend Smith formed the New Faith Community Mission. On May 24, 1991 Minister Brenda L. Harris acknowledged her call to the Ministry of Christ.

In May 1994 Minister Larry L. Langston, Sr. acknowledged his call to the Ministry of Christ. In November 1994 Minister James V. Lewis was ordained to the Gospel Ministry. In 1998 Reverend James V. Lewis was called from labor to reward. In September 1995 Minister Kenneth R. Bogan acknowledged his call to the Ministry of Christ. In 1996 Reverend Bogan formed the Greater Restoration Mission. On December 31, 1996 Reverend Dr. Ronald W. Steward resigned as pastor to relocate in Albany, New York.

In January 1998 I Reverend Randy L. Ware was an Associate Minister of Berean Missionary Baptist Church at the time that I was called to pastor the Greater Mount Pleasant Church. I initiated the Media Ministry and hoping to have Greater Mount Pleasant on Public Access Television in the near future. I decided to start a Social Action Program to address the problems around the church and community. In July 1999 I ordained two yoke men along with implementing a Brotherhood Ministry that meets every third Saturday of the month.

For the new millennium four yoke men were appointed and in March 2000 the Deaconess were ordained to Deacons. That same year I ordained three Deacons and Minister Albertha Isler acknowledged her call to the Ministry of Christ. I am now currently

working towards developing a tutorial center and establishing a charter school and getting
Greater Mount Pleasant Baptist Church on the Internet.

Chapter 2

PRELIMINARY ANALYSIS OF THE CHALLENGE

I have been the senior pastor of the Greater Mount Pleasant Baptist Church for the last 17 years. When I speak about my experience for the past 17 years it comes from a mind and voice of authenticity and transparency. I hope you can envision with me at my arrival to Greater Mount Pleasant Baptist Church in 1998 the excitement and zeal to do ministry. I was still pastor—elect and I had limited access to speak about the ministry. The question may come up why? According to the constitution and bylaws of this institution, pastoral right was not given until you joined the church.

But in actuality it was a misinterpretation of the Constitution. What the constitution was conveying was that whomever the pastor would be he or she would “unite” with the church and the leadership here at this site misinterpreted the wording “unite” versus join. How could I join this church when I was the son of the Historic Berean Baptist Church? In accepting the call it meant I would “unite” with this church and lead them to deeper Ministry in God. It would be scaffolding; continuing excellent work in ministry like my predecessors.

I faced a dilemma of receiving Deacons and Deaconess who were not fully trained in their position or in the understanding of church polity and Baptist polity. We were actually in the getting acquainted stage. I was pastor new and fully understood that no

implementation of vision casting could take place at this particular time. Newly appointed means I would have to get into the culture and climate of the church. It meant cracking the church cultural code in order for this to take place. One has to realize that the church is a breathing organism as well as an established institution with its own history. I needed to find the conductors and the circuit breakers in order to have a smooth flow of transformation in leadership.

The subordinate-leader paradox is challenging to successfully balance because it is relationally intensive and partially dependent on another person: your first chair. It deals with how you as a leader are interfacing with and following the lead of your senior leader. Some first chairs are a pleasure to work with, and some are not.¹

From the start of my tenure I intentionally made it my business to have a genuine relationship with the head chairperson of the Deacons Ministry. But, that was short lived; his voice and his actions were driven from another source. So from the onset until the time of his demise it was confrontational and nonproductive. The common answer to the question, who is leading the church? Is that it's the pastor. After all, he's the one that the typical, established church hires to do the work of the ministry, such as preaching, teaching, conducting funerals and weddings, administering the ordinances, visiting, and so on. Some congregants even believe that God hears his

¹ Patterson, Roger; Bonem, Mike (2009-05-18). *Leading from the Second Chair: Serving Your Church, Fulfilling Your Role, and Realizing Your Dreams* (Jossey-Bass Leadership Network Series) (p. 25). John Wiley and Sons.

prayers more than he hears theirs. Another answer that is true in some limited situations is that talented, gifted laypeople, which lead various ministries within the church, actually lead the church. Thus it may come as a surprise that in many churches the pastors and gifted lay leaders aren't the ones who are actually leading the church.² So I will hopefully transform this writing piece into in-depth awareness of the challenges I face in transforming a Church that is historically preoccupied with the early years. There has always been a need for moving forward into the 21st-century style of ministry. But I must press upon you the reader that it is sometimes hard to move a people from a historical moment in their lives. When people and leadership is obsessed with their past; saying things like "I remember when we had two services each Sunday." Or "We had to place chairs in the center aisle because of the overflow of congregants." "The choir stand was full with the youth choir known as the Mary Sumler Choir." When one applies and archaeological, sociological, and paleontology to the statements given by congregants and other leaders of ministry one would assume that we are at stagnation and a decline in ministry. There is always a waiting stage when the dust will settle and then one can do a gentle brush and the truth will rise during that period. Reverend Dwight A. Parker was the cause for the influx of so many children in the church. They were in the season of growth and prosperity in ministry he had a group of "can do spirits." Then there was a great decline in the church after his leaving. The church was split three times and other churches were formed from the splits.

² Malphurs, Aubrey (2005-04-01). *Leading Leaders: Empowering Church Boards for Ministry Excellence* (p. 11).

My target audience in my ministry is the leaders in our church. We know that some of the greatest influences come from those who ride in the second chariot. Before these individuals are released to do ministry and are able to help those in the congregation with their own transformation, we must make sure that they understand the vision and mission statement that has been presented to the church body and needs implementation on the part of those who lead with the pastor.

The challenge for me has been after my arrival to this site and taking careful observation and making the assessment of the dynamics that comes with this group. I realize that these individuals were hurting people who needed healing. So, transformation cannot take place until there has been established trust in new leadership.

Ephesians 4:11-13 New Revised Standard Version (NRSV)

¹¹ The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers,¹² to equip the saints for the work of ministry, for building up the body of Christ,¹³ until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

It is no small effort to which we set ourselves. The task about which we are seeking to think integrally is none other than learning properly to shepherd the body of Christ. One would expect physicians or attorneys to have grasped an integral theory of their task, some overarching conception of their official duty before beginning their practice. But in

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ministry, in the last decades, some have thought it acceptable to proceed without any such general conception or overarching vision. Yet the importance of the office of pastor still quietly pleads with us to think with extraordinary care about the better and worse ways in which that office might be conceived and practiced.³

I believe we must hone in our craft as pastors just as physicians and attorneys work toward certification by passing the bar exam and meeting requirements to become a physician. Scriptures declare that He calls some to be pastors for the equipping and educating others for the growth of ministry. It comes with a prerequisite; one has to know his or her leadership style and understanding the theory behind leadership and its praxis. As for me, my theology falls under the heading of “Transformational Leadership” the name implies, transformational leadership is a process that changes and transforms people. It is concerned with emotions, values, ethics, standards, and long-term goals. It includes assessing followers’ motives, satisfying their needs, and treating them as full human beings. Transformational leadership involves an exceptional form of influence that moves followers to accomplish more than what is usually expected of them. It is processes that often incorporate charismatic and visionary leadership.⁴

³ Thomas C. Oden, *Pastoral Theology Essentials of Ministry*, Harper & Row, Publishers, San Francisco1983, p.13

⁴ Peter G. Northouse, *Leadership Theory and Practice Sixth Edition*, Sage Publications, p.185

This is the vocation of the pastor: to know the parish territory, its dangers, its green meadows, its steep precipices, its seasons and possibilities. The pastor leads the flock to spring water and safe vegetation.⁵

My theology of leadership is based on how we use words “etymology”. In the readings we can find a centered thread of understanding the contingency theory. Contingency theory is concerned with styles and situations. It provides the framework for effectively matching the leader and the situation.⁶ Within the framework of contingency theory, Northhouse states there are two distinctive described as task motivated or relationship motivated. I strongly believe in the relational approach due to the fact that you are reachable and approachable with congregants and leaders in the church with a clear understanding that as a leader you are neither completely under their control nor completely out of their control because in order to lead them you must be among them. It's the market place understanding. If you are in the tower ministry your leadership style is task motivated because you are concerned primarily with reaching a particular goal. It is important to point out that contingency theory stresses that leaders are not effective in all situations. If your style is a good match for the situation in which you work, you will succeed at your job. If your style does not match the situation, you probably will fail.⁷

⁵ Thomas C. Oden, *Pastoral Theology Essentials of Ministry*, Harper & Row, Publishers, San Francisco1983, p.52

⁶ Peter G. Northouse, *Leadership Theory and Practice Sixth Edition*, Sage Publications, p.123

⁷ Peter G. Northouse, *Leadership Theory and Practice Sixth Edition*, Sage Publications, p.126

Contingency theory has many applications in the organizational world: It can be used to answer a host of questions about the leadership of individuals in various types of organizations. For example, it can be used to explain why a person is ineffective in a particular position even though the person is a conscientious, loyal, and hardworking manager. In addition, the theory can be used to predict whether a person who has worked well in one position in an organization will be equally effective if moved into a quite different position in the same company.⁸

In others words Northhouse was saying, I believe, your social location plays a big role in how you lead in different positions in the organization you have been placed. Subordinate leadership positions such as Deacons, Trustees, and other ministries demands rotations while positions such as Senior Pastor and Pastor different in each location. That's why Contingency theory is based upon unseen variables that cause change once you are in the environment setting. When I first arrive at greater Mount Pleasant I was asked about vision casting, if you know anything about vision casting, you know it takes time before you can place vision into the hands of those that you are about to lead. So here is a working definition "A vision is the all-inclusive statement that tells the leaders of the organization what direction they should move, and what they should accomplish so they can motivate the people under them." In order for this to happen with me as "Pastor New" I needed a "needs assessment", "evaluation sheet", and "plan of action sheet" then I would be able to start a vision casting program with people who have

⁸ Peter G. Northouse, Leadership Theory and Practice Sixth Edition, Sage Publications, p.130

hearts and minds to work. I do not have paleontologist skills but I do know how to look at past history understand culture and worked behind the sacred and secret moments in the life of an organization. This calls for brushing slowly and carefully when approaching unknown things for the church does not disclose itself right away it has trust issues. Remember Numbers 13:25 “At the end of forty days they returned from spying out the land.” NRSV

Every new leader must take observation of the new site before one can cast vision. The reason for this is a clear reminder we are walking into an organism as well as an organization. The organism is breathing and has its own life that the leader must learn so she or he must walk slowly.

According to Northouse “Contingency theory represents a shift in leadership research from focusing on only the leader to focusing on the leader in conjunction with the situation in which the leader works. It is a leader—match theory that emphasizes the importance of matching a leader’s style with the demands of a situation.⁹ Many churches have in place a pulpit committee who does the search using the profile of candidates to see if they match with the church vision or the organization goals.

This leads to Path—goal theory that explains how leaders motivate subordinates to be productive and satisfied with their work. I called monthly meetings to see that we are consistent with our goals, reaching the community the best way as we review our short-term in-house work. We couldn’t do collective outreach if we are not reaching in wood,

⁹ Peter G. Northouse, Leadership Theory and Practice Sixth Edition, Sage Publications, p.135

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for we must have a house in order before we bring folks in we must be healthy on the inside so that there would be a fresh aroma for those coming in. Most of the leadership theories discussed in my paper thus far have stressed leadership from the point of view of the leader. Which Northouse said are as followed: trait approach, skills approach, and style approach or the follower of situational leadership, contingency theory, and path—goals theory.

To be more transparent and clear on my leadership style it takes me back to when I first started at Great Mount Pleasant Baptist Church and meeting with their self organize leadership team wanting to know where I would take this church at this pivotal moment in their life. I asked them to give me time to take a clear observation of where they are and where God will take us. I informed them that it would take at least a year to begin to have a plan of action, which would incorporate a transformational spiritual facelift.

Just as it was seventeen years ago transformational leaders are still asking questions that are relevant when it comes to church structure prior to one's acceptance. Leaders are making some conditions depending upon their acceptance. It is only fair that questions be raised in an atmosphere of openness, transparency, honesty, and a great deal of integrity on the part of the leadership that is seeking a transformational leader.

I introduced to Greater Mount Pleasant a synoptic review of a seven-year plan. In reality the sub leaders we're looking for authenticity on my part. They were checking for developmental forms of leadership as they read through my biographical make up.

According to Northouse and I quote “Similar to transformational and servant leadership, authentic leadership has an explicit moral dimension. Underlying both the practical and theoretical approaches is the idea that authenticity requires leaders to do what is “right” and “good” for their followers and society. Authentic leaders understand their own values, place followers needs above theirs own, and work with followers to align their interests in order to create a greater common good.”¹⁰ Micah 6:8 NRSV says “He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?”

As a leader I have often suggested many times to those who have been leading to know your people and to know what they are in need of so you could supply their needs through prayer and a plan of action. This is when your authenticity comes to life and the people began to believe and trust in your leadership. This gifted ability does not happen overnight but it happens with experiential progress. This may spark an open dialogue on the reason for long-term pastorates how effective are they and are they really necessary in the 21st-century? Even laypeople seem suspicious of long-term pastorates. Maybe they have heard some of the horror stories that you and I have heard: stories about pastors who “stayed too long,” or who “hung on” in their church until they reach retirement; stories about churches falling apart after their beloved and long-term pastor retired, or that went

¹⁰ Peter G. Northouse, Leadership Theory and Practice Sixth Edition, Sage Publications, p. 269

through a string of pastors following the long-term pastor, unable to settle on a successor.¹¹

I like how Northouse makes a profound placement in his book to stir up the mind of his readers to think critically in other words he's asking us; "To Question, To Questions To Learn." In any given situation where leadership is needed, Terry advocates that two core leadership questions must be addressed. First, what is really, really going on? Second, what are we going to do about it? Authentic Leadership involves correctly answering these questions. It includes knowing and acting on what is "true" in yourself (authenticity), in your organization, and in the world. The challenge for leaders is to distinguish between authentic and inauthentic actions, and then to commit to authentic actions over the inauthentic. Unless leaders know what truly is going on, their actions will be inappropriate and can have serious consequences.¹²

Walter Brueggemann delineates the importance of the prophet in serving as both criticizer of the existing order and energizer of persons and communities, moving them back to the central issues of their faith—those which, by providing an alternative consciousness toward the world, supply the community of believers with a new vitality and understanding of their own wholeness and possibilities.¹³ My theological view of long-term pastorate has not taken away my theory for theological relevance; I believe

¹¹ Richard W. Brown, Restoring The Vow of Stability The Key to Pastoral Longevity, Christian Publications 1993, Camp Hill, Pennsylvania, p. 57

¹² Peter G. Northouse, Leadership Theory and Practice Sixth Edition, Sage Publications, p. 255

¹³ Walter Brueggemann, *The Prophetic Imagination* (Philadelphia: Fortress Press, 1978), p. 13

strongly that servitude or servant leadership will allow you longevity an authentic approach to reaching the people. We fail to realize that if we are not among them then how can they trust us? Servant leadership does not mean common communication but it means I am with the people whom God has sent me to give the proclamation of the Gospel and stay out of the gossip.

This will take us to the end of my theological theory on the understanding of leadership. I hope my words of wisdom through the leading of the Holy Spirit will persuade you to take a good look from the place and point of view of my social location. It is through this lens the personal, sociological, and the anthropological view that I have come to this point of knowing this is the place and grounds of theological relevance through academic rigor and from reading several leaders work in leadership I have come to this culminating conclusion that I am a “Servant Leader” in theory and in praxis.

[Servant leadership] begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead....The difference manifests itself in the care taken by servant—first to make sure that other people’s highest priority needs are being served. The best test...is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, will they not further deprived? (Greenleaf, 1970, p. 15)¹⁴

¹⁴ Peter G. Northouse, Leadership Theory and Practice Sixth Edition, Sage Publications, p. 220

The mindset of the servant leader is to transform information to those who are serving under you in other words you are modeling for them images of true authentic ways of growing others. If I could leave you with this metaphorical image of the teacher who becomes the great leader he or she has to demonstrate to the other teachers or model for them what you would like to see implemented in their classrooms and it must be common across the board. Other words, we must be on the same page with integrated learning. We realize as educators the persons who are sitting among us have different ways and style of learning so we must know our audience we must see how to group them in a heterogeneous way because we know socially and psychologically they will place themselves more so in a homogeneous setting. Where they feel the most comfortable. I find this to be true in any institution where people gathered together for secular or spiritual engagement we have a collective audience coming from different sectors of life and our placed in different social economical status so we must know how to approach everyone in their social location without being offensive to anyone. This means the Servant Leader must have the mastery skills to navigate and move people forward or else he or she we're hear the GPS of the community saying "recalculating." So, Greenleaf writings are central in Northouse book. He identified ten characteristics to the development of servant leadership.

1. Listening. Communication between leaders and followers is an interactive process that includes sending and receiving messages (i.e., talking and listening). Servant leaders communicate by listening first. They recognize that listening is a

learned discipline that involves hearing and being receptive to what others have to say. Through listening, servant leaders acknowledge the viewpoint of followers and validate these perspectives.¹⁵

The church where I am called as their “Servant Leader” I have acknowledge this format that is written in their constitution and is governed by their Bylaws. Stating that it is a “Congregational run Church” meaning that the power of governing lies in the voices and masses of the pew. So for some it is hard to ingest this form of ministry. So we find the open lines of communication being severed because of an organizational liturgy. Let’s take the approach of empathy one of Greenleaf’s characteristics of servant leadership.

2. Empathy. Empathy is “standing in the shoes” of another person and attempting to see the world from that person’s point of view. Empathetic servant leaders demonstrate that they truly understand what followers are thinking and feeling. When a servant leader shows empathy, it is confirming and validating for the follower. It makes the follower feel unique.¹⁶

According to Greenleaf a servant leader who shows empathetic awareness is closer to the hearts of those he or she guides along the pathways of psychosocial spiritual awareness. It was not too long ago, that we were serving the community through our sharing and caring ministry each Monday’s and Tuesday’s feeding over nine hundred clients a day.

¹⁵ Peter G. Northouse, Leadership Theory and Practice Sixth Edition, Sage Publications, p. 221

¹⁶ Peter G. Northouse, Leadership Theory and Practice Sixth Edition, Sage Publications, p. 221

In total for the two days we have fed approximately eighteen hundred souls and my desire was to do more. That's what servitude is all about; and as a leader I tried to model this before the leaders and congregates. But I was called into a close meeting by the sub leadership indicating there was a cause and need for renovation so the caring and sharing program shut down and it has not opened since.

Churches are the only business I know that make a major investment in a capital asset—namely, a building—and then allow it to operate only one day a week, except perhaps for a mid-week Bible study or choir rehearsal. This is a poor investment. A church ought to be open and functioning daily.¹⁷

How can empathy be shown to the community where the church has been planted and not produce a plan of change for the church community and the community it is surrounded by? As a servant leader my task and challenge is to get the church body to realize that Christ was and still promotes a marketplace ministry, which takes place beyond the walls of a gated community. If a church determines to assist and meet the needs of its community, it almost cannot help but grow. If a church starts a school or tutoring program for children, some of those children will bring their parents to church. If a church starts programs for senior citizens, some of those seniors' sons and daughters will come to church.¹⁸

¹⁷ Floyd H. Flake, Elaine McCollins Flake, Edwin C. Reed, African American Church Management Handbook, Judson Press Publishers Since 1824, Valley Forge, PA, p. 11

¹⁸ Floyd H. Flake, Elaine McCollins Flake, Edwin C. Reed, African American Church Management Handbook, Judson Press Publishers Since 1824, Valley Forge, PA, p. 10

I believe you can sense my theological relevance for the servant leader for he or she operates under the premise of a paleontologist knowing that one must show empathy in order to walk among the masses. I stand with the school of thought that the “Servant Leader” fits my style of leadership. I am not a tower minister I must be among the people just as Jesus was among them and who better to model after than the great servant leader Jesus.

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Chapter 3

Plan of Implementation

In order to achieve my focus on transformational leadership at Greater Mount Pleasant, I have the following goals and strategies:

Goal 1: Define and elucidate the meaning of transformational leadership for the congregation.

Strategy 1: Preach a series of sermons (4) on transformational leadership that is biblically based and hermeneutically sound.

This will be evaluated by completion of a Survey Monkey on the sermons by the Deacon Ministry.

Strategy 2: Hold weekly workshops (5) with the Deacon Ministry on transformational leadership. Deacons will be asked to complete a Survey Monkey on the experience.

Goal 2: Expand focus on transformational leadership to the entire congregation.

Strategy 1: Develop a weekly Bible Study on transformational leadership open to all. (6 weeks) Evaluated through the use of a Survey Monkey.

Strategy 2: Develop a fellowship program with at least 3 other churches of like mind in seeking transformation. Ask participants to evaluate using a Survey Monkey.

Goal 3: Develop a Transformational Theme for the congregation for 2016.

Strategy 1: Develop and Preach a series of sermons on “Rise and Lead in 2016”. (4) A Survey Monkey will be constructed to evaluate the series.

Strategy 4: Conduct weekly Bible Study on the same theme open to the entire congregation. (4) A Survey Monkey will be constructed to evaluate the series.

Chapter 4
Research Questions

A. Historical Research Question

A clear and definitive question is in what ways can the Greater Mount Pleasant Baptist Church develop and grow by using a transformational leadership approach? This will take a critical analysis of the culture and climate of its progression as an institution for shaping and developing lives. The Methodology of approaching and up earthling must be done skillfully in order for an adequate understand of the historical and transformational futuristic activities.

1. What turning points have occurred?

There have been several insightful turning points in the transparency of the Diakonia Ministry.

Preaching in a sanctuary surrounded by symbols provides an environment that unconsciously ties us to persons who reinforce the entire context. These are powerful

sources of brain energy. Recent neurological findings support these statements.¹⁹ It is imperative to understand stand how the brain "hears," then "translates" and then decides what to do with new information.²⁰ These statements allowed me to teach and preach to Diakonia and congregants that Deaconess was a socially learn position placed into the Baptist Church for proper an ethical behavior of the male Deacons doing visitation to various homes. Historically if we can remember that the Deaconess were put in place for domestic purposes meaning setting up the communion table and changing the curtains on the pulpit. The position is not biblical if you are a true exegete of the biblical text. I had to remember that teaching is the best vehicle to engaging transformation in hopes of a paradigm shift. I took on the task in March 2000; working first with the Deacon and Deaconess at the time. If this group did not buy into the concept then the congregants would not accept nor follow.

It isn't possible for the brain to receive external stimuli without producing a behavioral response. The response may be to accept, to reject, to file away for future reference or to make immediate decisions. How we behave is based on what we believe, and what we believe is based on what we already believe plus new stimuli.²¹ It is hard to teach people

¹⁹ Richard H. Cox. *Rewiring Your Preaching: How the Brain Processes Sermons* (Kindle Location 64). Kindle Edition.

²⁰ Richard H. Cox. *Rewiring Your Preaching: How the Brain Processes Sermons* (Kindle Locations 52-53). Kindle Edition.

²¹ Richard H. Cox. *Rewiring Your Preaching: How the Brain Processes Sermons* (Kindle Locations 65-67). Kindle Edition.

to unlearn that which they have learned. As a servant leader I had to understand that the Greater Mount Pleasant Baptist Church congregants and leadership had a culture that was unfamiliar to me. So I would need the appropriate tools to breakthrough to the cultural code. Finding the language that was user-friendly and that will promote appropriate learning skills and acceptance from the congregants and leadership. The Survey monkey will show the progression of transformation by the response from the surveys.

Before you call me a genius and write me off into spiritual bless please understand that teaching others has to be a driven and consistent discipline. Deacons and the congregation are waiting on your skill set and vision casting with language that complements transformational movement. In other words, leading with kindness.

Being a good preacher and being an effective pastor are very different, require different skills and support each other. Effective preaching is the foundation for successful pastoring, and being an effective pastor encourages listeners to “hear” the preaching.²² The context and environment in which new information is received influences what will happen to new information. The soldier who becomes accustomed to gunshot blasts may later jump automatically when a car backfires. An individual may weep or laugh at an incident unrelated to her or him, due to associations with something that happened in her or his past. Preaching is always within a context and an environment. The context is always larger and more inclusive than the message. The environment is usually a

²²Richard Cox, *Rewiring Your Preaching: How to Brain Process Sermon* (Downers Grove, Illinoois: InterVarsity Press, 2012), p.52

religious service of some sort. Neuroscience has shown that when new information is repeated continuously and sequentially, it produces changes both in the process of cognition and in the resultant thoughts. Theologian Richard Lischner correctly asserted, "This church exists for the world, but it renews its identity when it gathers for worship. It speaks in the world, but it learns its 'distinctive talk' when its members come together around word and sacrament.²³

It is in these pivotal moments that corporate worship becomes the highest moment for me as a servant leader. Why? I have the ear of the congregants and their endorphins are ready for stimulation. During my Pastoral concerns I lead into a subtle message about the definition what's a diaconate? Then using my sermonic homily a learning objective with informational text and persuasive language that's speaks strongly to an exegetical approach to the text in question. It is this moment I have the full attention of the congregants who are ready to receive the word as Theologian Richard Lischner correctly says and I paraphrase as the congregants are having transformational as well as a transcendental experience it is in this place that is most sacred and hallowed that God speaks to the corporate body through their experiential journey. So the preaching becomes powerful because it's a reachable and teachable moment.

2. What difficulties or possibilities does this historical analysis present?

²³ Richard H. Cox. Rewiring Your Preaching: How the Brain Processes Sermons (Kindle Locations 265-267). Kindle Edition.

In these past 17 years as a Senior Pastor of the Greater Mount Pleasant Baptist Church my area of focus has always been a goal for Biblical literacy. What do I mean? To incorporate into each Sunday morning services, Sunday school, and Wednesday night studies a way in which the congregation can implement a plan of action for their daily lives. I have observed the flow and level of commitment from leadership and laity and asked a question that a historical prophet asked, “Can these bones live?” I strongly believe when we gather for worship and study, it’s at this pivotal moment that lives should be changed to make connections in their community. Church should be more than a social outlet or entertainment center. The forgotten prophetic voices need to rise to the surface again as change agents for social Justice.

If the church believes everything happens only in the Sunday morning gathering as we commute to prepare too meet God in our worship experience and leave Him inside these walls, which we call sacred have missed the mark. So, my goals for ministry are to make a paradigm shift within these walls, become more invested in this community, build stronger relationship among members, and be more progressive in the concerns of global issues that will touch our community.

We are predominantly an African-American church in the community where there has been integration and migration of new cultures that is now taking root. When the doors are open for programs and events they (other ethnic groups) show up and in the

beginning there was resistance due to the fact that the Berkeley Center had ran away our mom and pop stores and many were using the term “gentrification.” During pastoral concerns I use this moment to reshape their thinking through user-friendly language. I stated the term gentrification means renovation, restoration, improvement, transformation, and urban renewal.

This is a critical time in the life of the church where we are call to love our neighbor as ourselves. Martin Buber reminds us that the “I thou” relationship cannot work. When you dehumanizing me you dehumanize yourself. I want to grow the people to a new understanding that racism, classism, genderism all “isms” can be unlearned.

What better place than the House of God. The Bible says, that judgment will start in the house of God. Our vision and mission statement clearly says “We are the church with the open doors where the cross is high and lifted. Where the nonbeliever comes in and blossoms into a believer through the teaching, preaching, reading and studying of God’s word.” We are a Matthew 28:19-20 Church.

²⁴ In order to effect a congregational change in direction to make that safe and legal U-turn a church requires certain key pieces of information. You need to know where you

²⁴ David C. Laubach 12 Steps to Congregational Transformation: A Practical Guide for Leaders 2006 by Judson Press, Valley Forge, PA pp. 13, 14

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have been, where you are now, where you want to be, and how you can get there. Don't be afraid to ask for directions!

The above statement gave me the control for assessing how I measure my own goals for ministry. Sometimes we have to go back in order to go forward. Knowing where I have been has allowed me to have a clearer view on how to reach my goals in ministry. Benchmarks have allowed me to see the progression of the laity and leadership. We are getting closer as a spiritual family to appreciate one another's voices and compliment new steps that we take to grow the church in this 21st-century reality. This metaphorical image I see is a term we used as a special needs teachers in order to reach the goal of every student with an IEP. An IEP is an Individualized Educational Plan secularly but spiritually it's called an Inspirational Eternal Plan.

Everything we do must connect with the salvific plan for humankind. For me my goal is that those who enter the sanctuary then leave with the understanding that the climate was conducive for transformation in the transcendental state as well as the earthen experience. How does the saying goes "Faith without works is dead" so I prayed that my learning objective reached those who come to the classroom of life to receive and apply what they have learned on the stage of their faith journey.

Rev. Dr. James Stalling, former Executive Minister of the American Baptist churches USA, stated to me on the afternoon of my installation service March 28, 1998 "That I

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must stay up in the strong tower and not come down among the people in the mud.” Meaning I must set boundaries between the congregant and myself. What he expressed to me has remained with me ever since that day and I still try to understand if the words were a true ethical implementation for ministry. But as I recall the Scriptures it depicts Jesus among the people for he was a marketplace preacher.

Relationships between a minister and the members of a congregation are essential. Does a minister view the congregation as friend or foe? Do the members look upon the minister as a friend who will care for them, laugh with them, cry with them, and share life with them, or as a foe whom they ought to resist and whose teachings, motives, and methods they ought to question?²⁵

After reading Dr. James D. Glasse book “*Putting It Together In The Parish*” he states that we must “pay the rent” meaning ministers are call to the christening of babies, baptizing the children, officiating over weddings, counseling in troubled times, and finally eulogizing their love ones. This is called “paying the rent.” If we are to “pay the rent” I cannot be a strong tower pastor if so; then I am an absentee landlord.

According to Peter G. Northhouse Ethical theories that deal with the conduct of leaders are in turn divided into two kinds: theories that stress the consequences of leader’s actions and those that emphasize the duty or rules governing leader’s actions. Teleological theories, from the Greek word telos, meaning “end” or “purpose,” try to answer questions about right and wrong by focusing on whether a person’s conduct will

²⁵ Trull, Joe E., Carter, James E., Ministerial ethics: moral formation for church leaders, Baker Publishing Group, Grand Rapids, MI., 2004 p.89

produce desirable. From the teleological perspective, the question “What is right?” is answered by looking at results or outcomes. In effect, the consequences of an individual’s actions determine the goodness or badness of a particular behavior.²⁶

As a pastor I’m not trying to make friends I am leading Gods people I just need to show myself friendly and give an aroma that is not toxic to the environment setting where I lead. The biggest ethical issues I’m facing are those trying to position themselves in my inner circle or to win my loyalty as pastor. What then are the virtues of an ethical person? There are many, all of which seem to be important. Based on the writings of Aristotle, a moral person demonstrates the virtues of courage, temperance, generosity, self-control, honesty, sociability, modesty, fairness, and justice (Velasquez, 1992). For Aristotle, virtues allowed people to live well in communities. Applying ethics to leadership and management, Velasquez has suggested that managers should develop virtues such as perseverance, public-spiritedness, integrity, truthfulness, fidelity, benevolence, and humility.²⁷

So, I deal with the ethical demon of not managing appropriately, my administrative skills need to be. Choosing the right people for the right job is essential to the success of any church. A minister must develop capability in selecting dedicated persons with training potential for a task and must allow them the mistakes that are concomitant to growth as

²⁶ Northouse, Peter G. *Leadership: Theory and Practice* (6th edition). SAGE Publications, 2013, pp. 424, 425

²⁷ Northouse, Peter G. *Leadership: Theory and Practice* (6th edition). SAGE Publications, 2013, 427

long as dedication remains²⁸ I have those in leadership that are dedicated to seeing vision happen for the church but, from a different lens called the “lone ranger view” when in actuality we have long Rangers who will always have a Tonto’s, a Green Hornets who will also have a Cato’s, and a Batman who will also have a Robin. I caused some of these unethical moments in the life of my ministry by not addressing things in a timely fashion; the atmosphere states, “He makes a statement but never follows up.” My lack of discipline causes things to go astray.

What does the word “ethical” mean and how is it being used in these passages? From the perspective of Western tradition, the development of ethical theory dates back to Plato (427-347 B.C.) and Aristotle (384-322 B.C.). The word ethics has its roots in the Greek word ethos, which translates to customs, conduct, or character. Ethics is concerned with the kinds of values and morals an individual or society finds desirable or appropriate.²⁹

A good administrator divides objectives into manageable parts and assigns them appropriately, anticipates problems, makes effective use of available leadership within the congregation, and never appears threatened even in the face of threat. A good administrator excels in conflict resolution, faces it, turns disadvantage to advantage, and let it be known that the “buck stops” with the pastor.³⁰ I walk with the five-finger rule, which is my working rubric for the appropriate leadership, these are the following words

²⁸ Floyd Massey Jr., *Samuel Berry McKinney Church administration in the Black Perspective*, Judson Press, Valley Forge, PA, p. 54

²⁹ Northouse, Peter G. *Leadership: Theory and Practice* (6th edition). SAGE Publications, 2013, p. 424

³⁰ Floyd Massey Jr., *Samuel Berry McKinney Church administration in the Black Perspective*, Judson Press, Valley Forge, PA, p.55

transparency, integrity, honesty, accountability, and competency when placed together you have ethical values rolled up into the leadership that congregants are looking for.

This journey as pastor has taught me multiple things, the level of transparency with those who are leading with you are not always clear nor definitive; it causes skills of decoding to find out what's really going on behind the doors of small meetings. When I first arrived for my initial counseling session with a young lady from the congregation, we were meeting in the church in my office and no one else was present at the church! Hello! I informed the young lady we will not meet today. She asked why? I stated "It's better to have others present in the church so our good can never be evil spoken of. Amen! I am not sure if it was a test or a setup but either way "Pastor New" departed.

All my sessions take place when there are staff members on site and my policy is very clear that the door stays open during all sessions be it male or female.

I am the first pastor this church has had that was married. It has taken them awhile to become acclimated to understanding that it is two persons that needs their prayers and nurturing, not just one. So for several years my practice after service was to always shake hands and never braces anyone. Some of the female parishioner felt I was "pastor passed" I had to set my standard of ethical norms.

I should've known that this issue would play a major ethical role in the life of my ministry here. Why? Recall gives a clear picture during my interview with the pulpit committee; one of their questions or should I rephrase that and say one of their statements was that they were glad that I was married. My reply was just because I am married does

not mean my ethics are in place. Wearing a ring does not make you a moral person it just shows society that you have follow the social norms. In order for it to symbolize sacredness it has to first be in the person's heart. Just rereading this assignment makes me have a better understanding of their rules on ethics when it comes to the leader that will lead them. I am required as a public interpreter of divine revelation and human duty, I should tell the truth as I see it and present it tactfully and constructively. I will always be viewed and judge by the congregation that I lead.

I have made a choice for over seventeen years to be a marketplace pastor and not hide in the tower of "self" but be one who can be seen among the people and as well keep my moral integrity in place as I deal with the people of God.

3. What resources from the past shed light upon my problem, or help me analyze it in a different way.

B. Biblical Research Question

Through an exegetical analysis using the book of Exodus and the characteristics of Moses leadership style I would like to reinterpret in fresh ways personal and interpersonal goals involving the Demonstration Proposal Project.

- 1. What can recent biblical scholarship on transformational leadership offer to my discovery on changing the culture and climate on institutionalize leaders?**
- 2. What are the boundaries that Limited, ignored, or misunderstanding constitutional Congregational by- laws the polls opposition to transformation?**
- 3. What new hermeneutical or critical methodological approaches can I take to shed better light on the situation, or open new paradigms for those with whom I am working with**

C. Social Research Question

- 1. In what ways are the leaders affected?**
- 2. What norms from the Christian life (setting) and teaching apply here?**
- 3. What are structures that contribute to this challenge/problem?**

Chapter 5

Evaluation Process

The methodological approach: there will be a series of sermons that are hermeneutically and exegetically sound. These sermons will be center on transformational leadership and at the culmination of these sermons there will be an evaluation done through Survey Monkey where the Deacon ministry will evaluate and critique the sermon based on their experiences and the workshops done on transformational leadership with me. This is the micro approach to action research using small group dynamics. This approach is more social relational approach. This gives me opportunity to see if they have brought into the paradigm shifts of transforming others as well as themselves.

I will also evaluate how Bible study effects the transformation among the leadership and congregant. Then evaluate fellowshipping with other churches who have similar mission and vision as Greater Mount Pleasant Baptist Church. The collection of data will be qualitative and quantitative (ex. Likert scale: on a scale from 1- 5 “How relatable to your life was the sermon?). In the action research progression there will be a continuous scale or rubric to see the following: if sermons, Bible study, fellowshipping is helping change

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paradigms and perspective of the leaders and congregation to that of wanting to change and aide the church in its growth along with their own personal growth.

The methodological approach 2: there will be a series of sermons relating to our theme “Rise and Lead In 2016” with the congregation this approach is to the macro the community of believers who will transform those whom they interact with. This group will also take part in an evaluation using Survey Monkey.

The Mountaintop Leadership Transformation class will give the Deacons opportunities to write and express what leadership looks like to them.

I will ask that the long standing Deacon who was formerly a Deaconess to write on what are historical changes and the paradigm shifts that she has seen in these last 17 years

Chapter 6

Ministerial Competencies

After engaging my site team during a physical gathering and conference call we came to a common understanding that the primary focus of my Demonstration Project instruments I should consider three areas with a conscious grasp that one of these competencies will need special attention after hearing me expound upon and give brief description where I'm currently presiding. The one developmental instrument is Administration; one might ask the question why after seventeen years of pastoral care to this community that I would analyze my leadership skills and capacity to develop strong plans and realistic goals. It is clear that over the years I have lost sight of what the true rubric of administration looks like. Believing that laissez-faire or hands off approach would demonstrate quality leadership instead of showing micromanaging. The site team was informed that I believe by given mature adults the room to perform in committed areas of their call they would perform to the highest level of their ability. The team felt a more monitoring effect would be better and this would lead to the ability to ascertain concrete goals.

Some of the bullet points were:

- Ability to maintain effective lines of communication
- Understanding of group processes and dynamics, and an ability to work with them
- Ability to identify and make use of the personal and material resources of the congregation, organization, or community
- Ability to involve other persons in the process of decision making

They were also instructed that we could modify the document to fit the congregational membership and facility where I am currently engaging in ministry. In doing this we had to set the appropriate range of areas of competency being considered and that the allotment of time for recall and grouping could take place so that we would be in compliance with appropriate feedback. Each Site Team member has a longer standing history with me in ministry. Our affiliation is either as their local Moderator or their State President and even their pastor. All have agreed to be sensitive but yet for many a critique of my abilities in the areas of competencies that was selected.

We further dialogue in the areas of two other competencies that I will talk about and become more develop in these areas they are in continuing instructional development. The second area of knowledge and competency in the praxis of ministry is Preacher/Interpreter of Sacred Text the Site Team believes I am a good Biblical exegete and my homiletics is highly satisfactory in performance delivery. I have always kept the “preacher’s checklist” after reading the works of Lora-Ellen McKinney in her book entitled “view from the pew.”

What is the preacher's checklist? Below you will find the following:

- Be prepared to preach.
- Celebrate the centrality of Christ.
- Preach God's Word, not your words.
- Be a shepherd, not a showman.
- Do the vision thing.
- Expose the pastor in you.
- Connect the head and the heart
- Stand on the shoulders of the saints.
- View yourself from the pew.
- Be satisfied.

Using this checklist the Site Team will be able to see these expectations demonstrated in my setting. They will find in their assessment rubric that I would have used appropriate language that was effective and well thought out and organize as I interpret Scripture with meaningful and contagious plans for the people who come to hear. In other words to facilitate growth in the areas of congregational awareness in contemporary concerns and challenges the church face.

Last but not least, religious/educator the Site Team strongly believes I should leave this area alone but I believe there is room for improvement. As I stated in the above paragraph that the Site Team knows my history well. I am a part of the National Progressive Baptist Convention of Christian Education Publication and I am a curriculum

adviser and I teach locally and nationally. I also work for the Department of Education as a Special Education teacher/ Parent Involvement Coordinator for the past fifteen years. So I have a grasp and clear understanding of the learning process across the continuum of human life from the cradle to the grave, and compassion to the appropriateness of learning at each stage of development (I have taught third and fifth grade in a CTT setting (Collaborative Team Teaching). There is a love in my heart to teach the word of God to the people whenever we are in the setting that gives stage to teachable moments. I am open to the dialogue with the Site Team for feedback that at that point I can take the constructive criticism and put it into best practices. Looking forward to reading their papers on my abilities to demonstrate competencies in the areas of transparency, integrity, honesty, accountability, and finally competency.

This has been a true learning experience not only in educational rigor but also in the humanitarian walk, journey and struggles in ministry. To reach this climactic moment has been an arduous task in data collection and my Site Team evaluation on my progress as a leader. As I am completing this dissertation, which is an action research meaning, it is continuous up heaving new information every day I find it to be ironic that as I search to help congregants and leadership transform for the better of the self which is the (micro) that will make connections in the (macro) the community at-large; always remembering that they're a continuum in a (transcendental) experience. The congregants and leadership as well as National, State, Eastern Region and local affiliations have watched me recover from multiple

myeloma during my tenure as a father, husband, and servant leader and praise our God as He transform my physical health to a recovery state of peace and wellness.

After nine years of recovery; which the oncologist stated that I had three years to live. And mind you I received a psychological evaluation because it was stated I was in denial of my diagnosis. I refused to give in when I knew the God I serve is transformational and God can transform all situations. I am positive of the outcomes for the leadership at Great at Mount Pleasant Baptist Church.

I received a call after my annual checkup with my primary care physician. It seems like I'm about to gear up for battle again! We had a family meeting informing my children of what their dad was about to experience again as well as them. I decided to try to finish chapter 6 before I hear the outcome from my physician. Radiation and chemotherapy is no joy ride. It is uncomfortable and I am not quite sure if I want to fight this time. As I am processing the other chapters I am also processing my own chapter of life. I will not forget the words of Dr. Alfaro when he spoke to us while we were doing our hermeneutical inventory and I quote "if you are here to receive the title of Dr. then you have miss the whole process! It's not about the title; is about the call to the marginalized who needs to know that there is a prophetic voice that still speaks to social justice." Amen!

To be a pastor is to be unlike anyone in any other profession or calling, for the minister, as he sees it, is chosen by God. "Ye have not chosen me, but I have chosen

you, an ordained you, that ye should go and bring forth fruit, and that your fruit should remain..." (John 15:16), said Jesus to his disciples.

For many, pastoring is preaching, the delivery of thirty minutes of the gospel on Sunday morning. That's all there is to it; there is no more. For too many, the pastoral role is a soft job, a "pimping off the people" goodie.

Appendices

The Skillful Teacher

"The man replied, "How can I, unless someone instructs me?" And he urged Philip to come up into the carriage and sit with him."

—Acts 8:31NLT

We are here this afternoon to honor women and men who touch the lives of children and parents each year in the public and private institutions of higher learning. There are many books in publication that speaks to the skill sets of educators. These books were written to assist teachers in their efforts to build greater competence in teaching skills. These individuals believe there're many things that are important for good schools: curriculum is important; parental involvement is important; having a clean, safe building is important. But of all the things that are important to having good schools, nothing is as important as the teacher and what that person knows, believes, and can do.

This is where the rubber meets the road in education. Only a skillful performance will do.

A skillful teacher has a good grasp of his or her students. Meaning they know each student's learning styles: some students are visual learners; some students are auditory learners; and some students are kinesthetic or tactile learners. The new term is "Differentiated instruction and assessment is a framework or philosophy for effective teaching that involves providing different students with different avenues to learning.

"How can I, unless someone instructs me?" Please remember the Ethiopian eunuch reply to Philip, "How can I, please instruct me or guide me for clearer understanding or proper exegesis (critical explanation or interpretation of a text).

Guided reading a small group reading instruction design to provide differentiated teaching that supports students in developing reading proficiency. The small group model allows children to be taught in a way that is intended to be more focused on their specific needs, accelerating their progress.

The two main characters in our text are the Ethiopian eunuch and Phillip we are allowed to hear a dialogue between these two individuals. One has a hermeneutical suspicion of a text he is trying to interpret, while the other has arrived to assist in the interpretation of the text.

At this particular point in chapter eight we have arrived at a second major division of the Book of Acts. This theory is developed and derived from the Lord's commission in Acts 1:8 "*But you will receive power when the Holy Spirit comes on you. Then you will be my witnesses in Jerusalem. You will be my witnesses in all Judea and Samaria. And you will be my witnesses from one end of the earth to the other.*"—NirV

First they were to witness in Jerusalem. Now we come to the Lord Jesus Christ work by the Holy Spirit through the apostles in Judea and Samaria. This section of the book includes chapters 8 through 12.

Chapter 7 concluded with a most unusual scene. It included the two young men who had the greatest influence upon the early church. The one was Stephen, the Deacon, the young man who gave up his life, the first martyr in the church. That other was a young Pharisee charge of stoning of Stephen. His name was Saul.

Philip becomes the chief witness after the death of Stephen. We are introduced to the second deacon whom God used in a miraculous way. "*Then Philip went down to the city of Samaria, and preached Christ unto them.*"—Acts 8:5

The gospel has now come to Samaria. Philip is well received in Samaria, and there, of all places, the gospel brings great joy. The second part of chapter eight brings us to another

part of the ministry of Philip. The encounter with Ethiopian eunuch whom he led to Christ he became a genuine believer, and a wonderful man of God.

"An angel of the Lord spoke to Philip. "Go south to the desert road," he said. "It's the road that goes down from Jerusalem to Gaza."—Acts 8:26 NIV

Philip obeyed and left, and on the way he met an Ethiopian. "By chance," you say? When you are in the will of God, things do not just happen. God is the orchestrator of all things. He is Omnipotent *[all-powerful]* No friend crosses your path by accident. No joy or sorrow comes into your life except by God's permission. This story raises *hermeneutical suspicion* or question about which brings the larger results—preaching to people in great numbers or telling people individually about the Lord. Some people think that winning just one person at a time to Jesus would be a slow process, but listen to this! Those of you who are good at statistics will love what I'm about to say, "Today (1953) there are more than 230 million people in the United States (260 million in 1997). Suppose you were the only Christian among these 230 million today. You win one soul of the 230 million today. Then you two when one soul each, for Christ. On the following day each one of you four do the same; next day the eight of you win one apiece. Here is a startling fact. If each of these Christians and the newly won Christians were to win one soul a day to Christ, how long would it take to win 230 million? Just less than one month from the day the first one began!

Samaria is an area, which lies north of Jerusalem. Now Philip is told to go way down to the south. What we know as the Gaza strip is south, over along the Mediterranean. This was the trade route down into Egypt and Ethiopia. He would probably travel through Jerusalem to get there.

Philip had been speaking to multitudes in Samaria, and now he is sent down to the desert. He is to leave the place where there has been a great moving of the Spirit of God and go into a place, a desert, where there is nobody. However, when he gets there, he finds that God does have someone to whom he is to witness. Philip encounters a paradigm shift he is moved from the norm, the familiar, to an unknown variable.

"So Philip started out. On his way he met an Ethiopian official. The man had an important position in charge of all the wealth of the Kandake. Kandake means queen of Ethiopia. This official had gone to Jerusalem to worship.²⁸ On his way home he was sitting in his chariot. He was reading the Book of Isaiah the prophet."—Acts 8:27-28

NIRV

We read here that this man of Ethiopia had charge of all treasures of the Queen. He was actually the Secretary of Treasury. He was an official, and a high official of that day. This man was not traveling alone. He had a great entourage of servants and minor officials with him. He was not sitting in a chariot with the reins in one hand and a book

and another hand as we see him pictured. This man was sitting back in a chariot, protected from the sun by a canopy. He had a private chauffeur and was riding in style.

He was a citizen of Ethiopia, but he had come to Jerusalem to worship. This indicates that he was a proselyte (*the name given by the Jews to foreigners who adopted the Jewish religion*) to Judaism (*the monotheistic religion of the Jews*). He had just been to Jerusalem, the center of the Jewish religion. Although Judaism was a God-given religion, he was leaving the city still in the dark. He was reading the prophet Isaiah, but he did not understand what he was reading. "*How can I, unless someone instructs me?*"

Where was he reading? You will recognize that this is from the fifty-third chapter of Isaiah. He was reading the seventh and eight verses. It is obvious that he must have been reading for some time. So it is also obvious that he must have read the preceding verses: "*He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*"—(Isa. 53:3—6).

“The official said to Philip, “Tell me, please. Who is the prophet talking about?

Himself, or someone else?”—Acts 8:34 (NIRV)

He is talking about the one whom John declared, “In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by him; and without him was not any thing made that was made.

⁴ In him was life; and the life was the light of men.

⁵ And the light shineth in darkness; and the darkness comprehended it not.

⁶ There was a man sent from God, whose name was John.

⁷ The same came for a witness, to bear witness of the Light, that all men through him might believe.”—John 1:1—7 KJV

Philippians 4:13 (NKJV)

“I can do all things through Christ who strengthens me.”

Matthew 11:28-29(KJV)

²⁸ *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

²⁹ *Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

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Psalm 100:4King James Version (KJV)

⁴Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Psalm 150:6New International Reader's Version (NIRV)

⁶Let everything that has breath praise the LORD.

Praise the LORD.

Psalm 34King James Version (KJV)

³⁴I will bless the LORD at all times: his praise shall continually be in my mouth.

²My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

³O magnify the LORD with me, and let us exalt his name together.

⁴I sought the LORD, and he heard me, and delivered me from all my fears.

Who is he talking about?

The Alpha and Omega the beginning and the end!

Who is he talking about?

*I have found a friend in Jesus, He's everything to me,
He's the fairest of ten thousand to my soul;
The Lily of the Valley*

*In sorrow He's my comfort, in trouble He's my stay,
He tells me every care on Him to roll;
He's the Lily of the Valley, the Bright and Morning Star,
He's the fairest of ten thousand to my soul.*

*He will never, never leave me, nor yet forsake me here,
While I live by faith and do His bless'd will;*

Who is he talking about?

My Jehovah—Jireh My provider...

My Jehovah—Nissi The LORD my Banner...

My Jehovah—Rapha The LORD who heals me...

My Jehovah—Tsidkenu The LORD my Righteousness...

Who is he talking about?

JESUS!!!! JESUS!!!!

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Philippians 2:10King James Version (KJV)

¹⁰ *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

RISE AND LEAD IN 2016!

Do You Want To Get Well?

John 5:1-15 (NIV)

The Healing at the Pool

5 Some time later, Jesus went up to Jerusalem for one of the Jewish festivals.² Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.³ Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. ⁵ *One who was there had been an invalid for thirty-eight years.*⁶ When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, *“Do you want to get well?”*

⁷ “Sir,” the invalid replied, “I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.”

⁸ Then Jesus said to him, “Get up! Pick up your mat and walk.”⁹ At once the man was cured; he picked up his mat and walked.

The day on which this took place was a Sabbath,¹⁰ and so the Jewish leaders said to the man who had been healed, ***"It is the Sabbath; the law forbids you to carry your mat."***

¹¹ But he replied, “The man who made me well said to me, ‘Pick up your mat and walk.’ ”

¹² So they asked him, “Who is this fellow who told you to pick it up and walk?”

¹³ The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there.

¹⁴ Later Jesus found him at the temple and said to him, ***“See, you are well again. Stop sinning or something worse may happen to you.”***¹⁵ The man went away and told the Jewish leaders that it was Jesus who had made him well.

Once again we find Jesus healing on the Sabbath. We fine Him once again healing an unnamed person this time it is a male. The focus is never on the person but on the problem solver and the one delivered from their current condition. A theme that runs through the halls of NYTS is ***“Jesus was a Market Place preacher and healer!”***

John’s Gospel speaks about the first two miracles recorded by him were somewhat private in nature. The servants and the disciples knew that He transformed the water into wine (John 2:1-11) and the servants and nobleman’s family knew that he had healed the

sick son (John 4:43-54). The miracle recorded in chapter five was not only public, but it was performed on the Sabbath day and incited the opposition of the religious leaders.

The text states there were people who had disabilities some of these were mention blind, lame, or paralyzed. But the unknown man suffers from his disability for thirty eighty long years. This information was placed in the text for the reader to see how God works in adverse situations. But the healing of these infirmities was one of the prophesied ministries of the Messiah (Isaiah 35: 3-6)

³ Strengthen the feeble hands,

steady the knees that give way;

⁴ say to those with fearful hearts,

“Be strong, do not fear;

your God will come,

he will come with vengeance;

with divine retribution

he will come to save you.”

⁵ Then will the eyes of the blind be opened

and the ears of the deaf unstopped.

⁶ Then will the lame leap like a deer,

and the mute tongue shout for joy.

Water will gush forth in the wilderness

and streams in the desert.”

Had the religious leaders known their own Scriptures, they would have recognized their Redeemer, but they were spiritually blind.

John 5:39-40 (NIV)

"You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life."

The question Jesus asked the man should've been a no brainer. Jesus asked others all the time "**What do you want?**" Jesus asked him if he wanted to be healed? You and I would think that the man would have responded with an enthusiastic, "**Yes! I want to be healed!**" But, instead, he began to give excuses! He allows his circumstances to blind him to what Jesus has for him. In other words he was blocking his own blessings. Why? He had been in that sad condition for so long that his will was as paralyzed as his body. But if you compare verse 6 [“When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, **“Do you want to get well?”**] with verse 40, [**Yet you refuse to come to me to receive this life.**]

John 10:10 (NIV)

The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. So the writer of this text allows us to see what Jesus was setting up through contrasts and comparison. Jesus had a spiritual lesson in mind as well. Indeed, this man did illustrate the tragic spiritual state of the nation.

Whether or not our need is met depends upon one thing: our willingness to receive what the Lord offers to us.

Romans 4:17b KJV "And calleth those things which are not, as though they were."

The miracle would have caused no problem except that it occurred on the Sabbath day. Jesus could've come a day earlier, or even waited a day, but He wanted to get the attention of the religious leaders. Later, he would deliberately heal a blind man on the Sabbath (9: 1-14). The scribes had listed thirty-nine tasks that were prohibited on the Sabbath, and carrying a burden was one of them. Instead of rejoicing at the wonderful deliverance of the man, the religious leaders condemned him for carrying his bed and thereby breaking the law.

James 5:14-15: "Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well.."

Isaiah 53:5: "He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed."

Mark 11:24: "Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours."

Matt 9:35: "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness."

Luke 6:19: "And the people all tried to touch him, because power was coming from him and healing them all."

Mark 5:34: "He said to her, Daughter, your faith has healed you. Go in peace and be freed from your suffering."

Exodus 23:25-26: "So you shall serve the LORD your God, and He will bless your bread and your water. And I will take sickness away from the midst of you. No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days."

Deut 7:15: "And the LORD will take away from you all sickness, and will afflict you with none of the terrible diseases of Egypt which you have known..."

Deut 30:20: "That you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days..."

Joshua 21:45: "Not a word failed of any good thing which the LORD had spoken to the house of Israel. All came to pass."

Psa 89:34: "My covenant I will not break, Nor alter the word that has gone out of My lips."

Psa 103: 1-5: Bless the LORD, O my soul; And all that is within me, bless His holy name! Bless the LORD, O my soul, And forget not all His benefits: Who forgives all your iniquities, Who heals all your diseases, Who redeems your life from destruction, Who crowns you with loving kindness and tender mercies, Who satisfies your mouth with good things, So that your youth is renewed like the eagle's."

As Christians, each day we should remember who provided us salvation. Jesus Christ is our Savior who died for us - praising Jesus is what it's all about, isn't it? He is the reason we can live eternally in Heaven, so never stop praising the One who made it all possible! Everyone's praise is different, so don't worry about how other people praise Jesus.

If you feel like standing up in front of your brothers and sisters, then do it. If you feel like praying daily by yourself to praise and honor Christ, then do that. It doesn't matter as long as we remember and PRAISE our Lord Jesus Christ! We should eternally thank Him for what he did for us.

Not one of us can truly imagine what it was like for Jesus when he died. He suffered

terribly for the people he loved. His sacrifice and our resulting salvation should fill us with joy! We have been saved! Praise be to the Lord now and forever!

“Having a Job moment!”

“There was a man who lived in the land of Uz. His name was Job. He was honest. He did what was right. He had respect for God and avoided evil.² Job had seven sons and three daughters.³ He owned 7,000 sheep and 3,000 camels. He owned 500 pairs of oxen and 500 donkeys. He also had a large number of servants. He was the most important man among all the people in the east.

⁴ His sons used to give feasts in their homes on their birthdays. They would invite their three sisters to eat and drink with them.⁵ The time for enjoying good food would end. Then Job would make plans for his children to be made pure and “clean.” He would sacrifice a burnt offering for each of them. He would do it early in the morning. He would think, “Perhaps my children have sinned. Maybe they have spoken evil things against God in their hearts.” That’s what Job always did for his children when he felt they had sinned.

⁶ One day angels came to the LORD. Satan also came with them.⁷ The LORD said to Satan, “Where have you come from?”

Satan answered, “From traveling all around the earth. I’ve been going from one end of it to the other.”

⁸ Then the LORD said to Satan, “Have you thought about my servant Job? There isn’t anyone on earth like him. He is honest. He does what is right. He has respect for God and avoids evil.”

⁹ “You always give Job everything he needs,” Satan replied. “That’s why he has respect for you. ¹⁰ Haven’t you guarded him and his family? Haven’t you taken care of everything he has? You have blessed everything he does. His flocks and herds are spread all through the land. ¹¹ But now reach out your hand and strike down everything he has. Then I’m sure he will speak evil things against you. In fact, he’ll do it right in front of you.”

¹² The LORD said to Satan, “All right. I am handing everything he has over to you. But do not touch the man himself.”

Then Satan left the LORD and went on his way.

¹³ One day Job’s sons and daughters were at their oldest brother’s house. They were enjoying good food and drinking wine. ¹⁴ During that time a messenger came to Job. He said, “The oxen were plowing. The donkeys were eating grass near them. ¹⁵ Then the Sabeans attacked us and carried off the animals. They killed some of the servants with their swords. I’m the only one who has escaped to tell you!”

¹⁶ While he was still speaking, a second messenger came. He said, “God sent lightning from the sky. It struck the sheep and killed them. It burned up some of the servants. I’m the only one who has escaped to tell you!”

¹⁷ While he was still speaking, a third messenger came. He said, “The Chaldeans separated themselves into three groups. They attacked your camels and carried them off. They killed the rest of the servants with their swords. I’m the only one who has escaped to tell you!”

¹⁸ While he was still speaking, a fourth messenger came. He said, “Your sons and daughters were at their oldest brother’s house. They were enjoying good food and drinking wine. ¹⁹ Suddenly a strong wind blew in from the desert. It struck the four corners of the house. The house fell down on your children. Now all of them are dead. I’m the only one who has escaped to tell you!”

²⁰ After Job heard all these reports, he got up and tore his robe. He shaved his head. Then he fell to the ground and worshiped the LORD.²¹ He said,

“I was born naked.

And I’ll leave here naked.

The LORD has given, and the LORD has taken away.

May the name of the LORD be praised.”

²² In spite of everything, Job didn’t sin by blaming God for doing anything wrong.”—Job 1: 1—22 NIRV

The same God who opens doors also shuts doors. We must be submissive enough to His will to understand that we are to rejoice when the doors open but also when the doors close. “The LORD has given, and the LORD has taken away.” This is something we have all heard. We should have the courage to give praise not only during the times of benefit and surplus, but also when things aren’t looking so good. We should always be mindful of our blessings, no matter how small. The same God who led you to your big, fancy job is also the same one who has the power to take it away to make you remember who helped you get there in the first place.

We are introduced to a First Testament character and his name is Job. It seems that he has a stellar personality a man of integrity, honest, godly and avoid the appearance of evil. He is a role model to his family and to the community around him. God even speaks about him, calling him “and upright and a just man...” Job would be placed in Forbes magazine and would be considered one of the Fortune 500 entrepreneurs of his day. The Scriptures declare that his net worth makes him the riches man in the East.

But church family realizes, every now and then we are disrupted with a setback that comes at the intersection of prosperity and despair. The Bible does not paint a picture of

the faithful having trouble—free lives. Rather, Bible heroes and heroines kept their faith even when God did not behave in ways they believed he should.

Someone might see “**Don’t we have a right to know why we are suffering?**” Job didn’t! We are afforded the opportunity to listen in on a conversation between God and Satan. God addresses Satan in the presence of angel as they come to present themselves to God. So the Apostle Paul reminds us that presenting yourself to God is not new. Yes, it is a First Testament introduction and Paul in the Second Testament reintegrates it in Romans 12: 1 **“Brothers and sisters, God has shown you his mercy. So I am asking you to offer up your bodies to him while you are still alive. Your bodies are a holy sacrifice that is pleasing to God. When you offer your bodies to God, you are worshiping him. Don’t live any longer the way this world lives. Let your way of thinking be completely changed. Then you will be able to test what God wants from you. And you will agree that what he wants is right. His plan is good and pleasing and perfect.”** –NIRV

The unknown writer of the book of Job opens up a hermeneutical suspicion when we hear God state, **“Have you considered my servant Job?”** Satan’s replied, **“You always give job everything he needs,” that’s why he has respect for you. Haven’t you guarded him and his family? Haven’t you taken care of everything he has? You have blessed everything he does.”**

Satan places an indictment on all of humanity that is Christian-based and who’s Faith is centered in Christ. Satan believes that we serve God based upon what he has done for us. **“We are a give me group of believers...”** But, not when it comes to Job... God says, **“There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil.”**

There is a prepositional clause in Satan’s statement... **“But now stretch out your hand and strike everything he has, and he will surely curse you to your face.”**

When everything is going well in our lives we give God some of the best praise we have! We shout the loudest and give hallelujah all through the sanctuary when we are on a high

mountain! Satan was saying, “That humanity is guilty of praising God only when things are going well.”

Satan has put his hypothesis, plan of action into play with high probability and the light of established facts...

God pleases a restriction guideline on how much Satan can do to Job... “The LORD said to Satan, “Very well, then, everything he has is in your power, **but on the man himself do not lay a finger.**” Satan can only do what God will allow him to do. So if you are facing adversity in your journey towards the kingdom just think about it for a moment and realize God has allowed this interruption in your life to see how you will adjust to the setback.

If the truth were told, many of us started out this year on a high note. We have benchmarks, and reflective and anecdotal that speaks to the joy we have received from God’s mercy and his blessings that we truly did not deserve but God bestow them upon us anyway. Just like “Job” some of us have had love ones to die, calamities, financial setbacks, oppression and depression to come into our lives... to the point if you looking at me now you would not realize what I’ve been through. Why? Because I had a Job moment... where I can say, **“Though He slay me, yet will I trust Him.”—Job 13: 15a NKJV**

Job realizes that God will never leave us no forsake us...

In a Job moment ...

When I think about the LORD, and what He’s done for me, how He’s set me free... I can clap my hands... I can raise my hands... I can leap for joy...

Because God can turn it around ...

Change Is Coming

Genesis 1:11-14 (NIRV)

“Then God said, “Let the land produce plants. Let them produce their own seeds. And let there be trees on the land that grow fruit with seeds in it. Let each kind of plant or tree have its own kind of seeds.” And that’s exactly what happened.¹² So the land produced plants. Each kind of plant had its own kind of seeds. And the land produced trees that grew fruit with seeds in it. Each kind of tree had its own kind of seeds. God saw that it was good.¹³ There was evening, and there was morning. It was day three.

¹⁴ God said, “Let there be lights in the huge space of the sky. Let them separate the day from the night. Let the lights set the times for the holy celebrations and the days and the years.”

Tell somebody, ***“It’s time for a change.”***

Before computers, iPads, cell phones, watches, and even paper and pencil existed, God gave us something to help us keep track of where we are concerning time. If you don’t know where you are, you’ll never be able to determine where you are going.

Seasons let us know when to do what.

Without seasons, we become frustrated, because we do things at the wrong time. Doing things at the right time is crucial, therefore seasons are important.

We cannot know that change is taking place in our lives unless we have a season.

Now God could have caused the sun to shine all the time and the seasons to never change, but if He did that we would never know when to rest and when to harvest what we’ve planted.

So, He created seasons...

Change is on its way. God is not satisfied with leaving us the way he found us...
I feel like the Lord wants me to tell somebody here this afternoon...

The season you were in and the season you are in right now is about to change.
Something powerful is coming and you are going to want to be ready for it when it does.

Isaiah 54:17 (KJV)

“But no weapon used against you will succeed.
People might bring charges against you.
 But you will prove that they are wrong.
Those are the things I do for my servants.
 I make everything right for them,”
announces the LORD.

¹⁷No weapon that is formed against thee shall prosper; and every tongue that shall rise
against thee in judgment thou shalt condemn. This is the heritage of the servants of
the LORD, and their righteousness is of me, saith the LORD. Isaiah 54:17 (KJV)

It doesn't matter what you've been fighting against. It's about to fall.
It doesn't matter who's been saying what... that's all going to fall away.

God said, every tongue that rises against you, I will condemn it.
A change is coming. You are about to go through a Season of Change.

Something you were trying to do before, but couldn't.
Something that you have been wracking your brain over.
Something you have been praying about.
A wall you couldn't get over.
A situation that you couldn't change.
The problem that just wouldn't go away.
The impossibility that has held back the potential in your life and walk with God is about
to be possible.

It's a new season.

I'm saying this because I have a question for you...

Isn't it about time you find yourself in the season God wants you to be in?

I'm going to break this down for some of us. You've been shoveling snow, but it's been summer time around here. You're in the wrong season.

You've been working too hard at something that wasn't in God's timing.

You've been planting a vegetable garden, but it's too late in the season for that, it's time to reap a harvest. And if you are busy digging in the dirt when it's time to pick some fruit... you're going to miss out on a tremendous blessing in your life.

Your season is messed up.

You're working hard.

You've been doing everything that you know to do.

But it's been in the wrong season.

And God is about to bring your life into alignment with the season He wants you to be in.

Do you understand what I'm saying?

Change is coming.

Are you ready for change?

Have you grown tired of the season you have been in?

I don't like change.

I doubt that many of you in this room like change.

But I will be honest with you today enough to tell you neither do I like where I've been at times in my life.

I want God to change some things about me.

See, there might be an attitude that you want to get away from.

There might be somethings in your life that you need to let go of.

It is time for a change.

It is time for a new season. There is a reason to move on. The sun is setting on a few things. The season is changing with a few situations. A new day is on the horizon.

Something is about to change in your life.

Now if you are like a lot of people, you don't like change.
But we need to know that change comes and seasons come and go whether we want them to or not.

Daniel 2:21 (KJV) And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

The best thing that we can do is allow our minds to comprehend that there are some things that are not in our control.

Daniel 2:21 tells us that Seasons are God's business.

We need to accept that.

Like it or not.

Acknowledge it or not.

Some things God has ordained for His glory that we may not understand...

But in His infinite wisdom and love for us...

He has preordained and ordered them for our benefit.

And these are the seasons of our lives.

If we are prayerful and sensitive to His workings in our lives, He will bring us into a specific season where His will can be done through us and in us.

A season where there is no frustration.

A season where we are reaping in due season.

A season where confusion falls away.

A season where destiny is found.

A season where purpose is fulfilled.

A season where some things you have been fighting against begin to work alongside you.

Am I talking to anyone yet?

God help us let go of where we've been and reach for where you're taking us.

Change is coming. It's not just the turning of the trees. It's not just the temperature change. It's not just the lowering of the sun on its axis.

There is a season of change that is happening right now in the realm of God's Spirit and in our lives.

Daniel 2:21 (NIRV)

He changes times and seasons.

He removes some kings from power.

He causes other kings to rule.

The wisdom of those who are wise comes from him.

He gives knowledge to those who have understanding.

All I can say to you today is; Get Ready For It.

It's coming.

Change is on its way.

Something is about to become different.

What it used to look like, isn't what it's going to look like any longer.

How it felt in the past, isn't going to be the way it feels in the future.

The season is changing for you.

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In Ex 33 we find Moses trying to lead the Children of Israel away from Egypt and into the Place that God had prepared for them, and Moses says to God...
“Show me your Glory”

In other words, show me your power. Show me your potential. Show me what you are capable of God.

And so, God puts Moses in a cleft of a rock. He puts him in a hole.

See before you can see His glory...
He may have to put you in a hole someplace. He may have to put you somewhere that you are unfamiliar and uncomfortable with.

Someone said, “I don’t like it here in this hole.”
I don’t like where God has me here right now”
“I’m claustrophobic”

But can you imagine being in that hole that God had put him in and suddenly, he looks up and sees the Glory of God pass over Him.

I don’t know about you, “but God, put me in a hole if you have to.”
“Make me as uncomfortable as you need to”
“But let me see your glory”
“Let me feel your presence.”

See a season had to change for Moses. God had to take him from where he was to a place where he would recognize God's workings and God's glory in his life.

And more importantly, Moses had to recognize the strategic moment in time that God had placed Him to understand that a new season was about to happen not only for Him, but also for the entire nation of Israel.

There are moments, that happen in our lives and they happen for a purpose.

We cannot wish some things away. We cannot just close our eyes and wait for the storm to end. We need to lean into the winds of adversity in our lives and recognize that there is a gust that is hitting us.

If we look, the clouds begin to break and the sun starts to shine.

You may not understand the season you are in right now, but know this.

It's not permanent.

Change is coming.

The Sun and the moon and the stars are going to move on and things will change in your life. You are going to find yourself in a new season.

A season that makes sense. A season that matches your purpose and God's vision for your life.

See, Jesus said, "for out of the abundance of the heart the mouth speaketh."

I'm trying to get you to say some things that could change your destiny and God's direction for your life.

Something that might be different than what you've been saying.

Someone's been saying, "I'll always have this problem."

Someone's been saying, "Things will never change."

Someone's been saying, "It's not going to get any better."

But you need to begin to believe God right now, that change is on its way.

It's a new season.

Things are about to get better.

Things are about to get easier.

Things are about to produce.

Some things you've been struggling with in your life, are about to come into alignment.

Greater things come when the seasons change.

Changing seasons prepare us for what is coming. Fall prepares us for winter, which ultimately makes room for Spring and Summer.

Change Is Coming.

It's time for a new season for someone today.

There is a reason to move on.

The sun is shifting.

The season is changing

A new day is on the horizon.

Something is about to change in your life.

See, when you've been in God's presence, something is supposed to change in your life.

Moses saw God's glory and goodness. The Bible says His face was lit up, or "shown" with the Glory of God.

See, when you get into His presence something should change in your life. You may wonder why some people worship the way they do. You may wonder why some people come down to the altar to pray. You may wonder why some people attend church as much as they do.

It's because they've seen His glory. Their lives have been changed by His presence. There is something different about them, and it's not just a lifestyle change, it's a holiness change.

See, when Jesus touches your life, there needs to come a change in our life.

2 Corinthians 5:17 (KJV) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

What's wrong with you?
You act different.
You talk different.
I'm in a new season.
I'm not where I was before.
I was into all kinds of things, but now I am in Christ.
I am a new creature.
But that's another message.

See, we should expect something that God would want to bring us into something different. We should expect that there should be a change in us.

We should expect that God would be working behind the scenes to bring about a positive change in our lives.

How many of you are ready for a Season of Change?

How many are ready for God to do something different in your life?

Let's bring our needs to this altar. Let's step out in faith and begin to walk into a new season.

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Appendix Two

THE ORIGINAL CONSTITUTION OF GREATER MOUNT PLEASANT BAPTIST CHURCH

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THE CONSTITUTION AND BY-LAWS OF THE GREATER MOUNT PLEASANT BAPTIST CHURCH, INC. OF BROOKLYN, NEW YORK 11213

CONSTITUTION

ARTICLE I

NAME

The name of this organization is The Greater Mount Pleasant Baptist Church, Inc. of Brooklyn, New York, in the County of Kings, hereafter in this Constitution and By-Laws called "the church."

ARTICLE II

A. OBJECTIVES AND STATEMENT OF BASIC BELIEF

We affirm the Holy Bible as the inspired word of God and the basis for our beliefs. The Church voluntarily bands together as a body of baptized believers in Jesus Christ, personally committed to sharing the good news of salvation to lost mankind.

As part of our belief we affirm Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

We further affirm Matthew 28:19 as part of our belief, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

B. CHURCH COVENANT

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour; and on the profession of our faith having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge and holiness, to give it a place in our affections, prayers and services above every organization of human origin; to sustain its worship, ordinances, discipline and doctrine, to contribute cheerfully and regularly, as God has prospered us, towards its expenses, for the support of a faithful and evangelical ministry among us, the relief of the poor and the spread of the Gospel throughout the world. In case of difference of opinion in the church, we will strive to avoid a contentious spirit, and if we cannot unanimously agree, we will cheerfully recognize the right of the majority to govern.

We also engage to maintain family and secret devotion; to study diligently the word of God; to religiously educate our children; to seek the salvation of our kindred and acquaintance; to walk circumspectly in the world, to be kind and just to those in our employ, and faithful in the service we promise others; endeavoring in the purity of heart and good will towards all men to exemplify and commend our holy faith.

We further engage to watch over, to pray for, to exhort and stir up each other unto every good word and work; to guard each other's reputation, not needlessly exposing the infirmities of others; to participate in each other's joys, and with tender sympathy bear one another's burdens and sorrows; to cultivate Christian courtesy; to be slow to give or take offense, but always ready for reconciliation, being mindful of the rules of the Saviour in the eighteenth chapter of Matthew, to secure it without delay; and through life, amid evil report, and good report, to seek to live to the glory of God, who hath called us out of darkness into His marvelous light.

When we remove from this place, we engage as soon as possible to unite with some other church where we can carry out the spirit of this covenant and the principles of God's word.

C. POLITY AND RELATIONSHIPS

1. Authority:

The authority of the Church resides in the body of the membership and is delegated as described in the By-Laws that follow.

2. Membership:

Persons duly received through procedures described in the By-Laws constitute the membership of the Church.

3. Membership in Church Bodies:

The Church is subject to the control of no other ecclesiastical body, but recognizes and sustains obligations of mutual counsel and cooperation with other Church bodies which are common among Baptist Churches.

4. Denominational Affiliations:

The Church is willing to support work of the Baptist denomination and those missions religious education, and other interests of the denomination as it is able to do.

THE BY-LAWS

ARTICLE I

CHURCH MEMBERSHIP

- A. Since the authority of the Church lies in the congregation, the membership has the right to designate the organization of its governance for carrying out all phases of its spiritual and temporal life.
- B. Any person who confesses Jesus Christ as their Saviour and Lord may present themselves as a candidate for membership in the Church in one of the following ways:
 - 1. As a candidate for baptism;
 - 2. By letter;
 - 3. Christian experience;
 - 4. As a candidate for restoration;
 - 5. Under watch care.
- C. A voting member shall be:
 - 1. At least twelve (12) years of age;
 - 2. Provide financial support, (unless excused legally by Pastor/Board of Deacons);
 - 2.1 Persons becoming delinquent by withholding financial support from the Church or by any absences of a period of ninety (90) days without legal excuse shall be stricken from the membership roll.
 - 2.2 Legal excuses consist of sickness; prevented by working conditions; temporary absence from city; military service in the armed forces of our nation, elderly, shutins and minors with no visible means of support.
 - 2.3 All notices sent to last known address shall be considered legal and final.
 - 3. Diligent in attending worship services and in partaking the Lord's Supper (Communion).
- D. Termination of Membership:
 - 1. Death of the member;
 - 2. Transfer of membership to another Baptist Church;
 - 3. Exclusion by action of the Church;
 - 4. Termination upon request of the member or upon proof of membership in another Church. - -

E. Restoration of Membership:

A disciplined member, having shown repentance, and having been counseled by the Pastor and the Board of Deacons, upon the recommendation of the Pastor and the Board of Deacons may be restored to membership in the Church upon their request.

ARTICLE II

CHURCH OFFICERS

A. THE OFFICERS OF THE CHURCH SHALL BE:

1. The Pastor
2. The Board of Deacons
3. The Board of Deaconesses
4. The Church Clerk

All, with the exception of the Pastor, who serve as officers of the Church must be active members of the Church for at least one (1) year, and must be elected by the membership upon recommendation of the (whoever the Church delegates as a nominating committee) and the Pastor after meeting all qualifications of the church.

B. QUALIFICATIONS OF OFFICERS

1. The Pastor

- 1.1 Must be a duly ordained minister whose ordination is sanctioned by a recognized Baptist denomination with which the Church is affiliated.
- 1.2 The Pastor must be of high moral and ethical character as is indicated in the standards set in I Timothy 3:8-13.
- 1.3 Should be even tempered in all things.
- 1.4 Should be an example in his/her home life.
- 1.5 Must be settled in his/her religious faith.
- 1.6 Must be a person whose life has been and continues to be an inspiration to his/her fellow Church members.
- 1.7 The Pastor must have skills in those areas of ministry and Church administration the Church sets as its priority needs at the time of a call.
- 1.8 The Pastor, upon acceptance of the Church's call to be Pastor, must unite with the Church.

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2. Board of Deacons and the Deaconesses

- 2.1 To be of high moral character. I Timothy 3:8-13.
Like the Deacons, must be grave, not double tongued, not given to much wine, not greedy of filthy lucre. Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husband of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Jesus Christ.
- 2.2 To be even-tempered in all things.
- 2.3 To be an example in his/her home life.
- 2.4 He/she is to be settled in his/her religious faith.
- 2.5 To be a person whose life has been and continues to be an inspiration to his/her fellow Church members.
- 2.6 Must be willing and able to give time to this position.

3. Trustees

- 3.1 A Trustee must understand the Church as a spiritual organization supported by the good business and maintenance practices carried out by the Trustee Board.
- 3.2 A Trustee must be 21 years of age or older.
- 3.3 A Trustee must possess business and/or management qualifications and experience.
- 3.4 A Trustee must be willing to assume fiscal responsibility for the assets of the Church corporation.
- 3.5 A Trustee familiarizes himself/herself with the business affairs of the Church and shows interest in the general welfare of the congregation.

4. The Church Clerk

- 4.1 Must be competent at keeping records through taking minutes and the maintenance of files of the transaction of all business conducted by the Church, e.g. Trustee and Church meetings, other contract arrangements requiring the seal of the Church corporation.
- 4.2 Must be competent at maintaining the membership roles of the Church including names, addresses, phone numbers where available, dates and manner of admission and/or dismissal and such other records the Church may direct.

The Church Clerk (cont'd)

- 4.3 Must be competent to make weekly announcements during the main worship service.

5. The Treasurer

- 5.1 Must be competent to make and maintain records of cash deposits made in the name of the Church and of all other assets accruing to the Church.
5.2 Must be one of three signatures on all check accounts.
5.3 Must be bondable. The Church will supply the bond.
5.4 Must be a Trustee.

6. The Financial Secretary

- 6.1 Must be competent to maintain all financial records of the Church.
6.2. Must be competent to develop all financial reports and statements needed for the Church to do business.
6.3 Must be a Trustee.

C. DUTIES OF OFFICERS

1. The Pastor

- 1.1 The Pastor of this Church shall be an ordained minister, with or without pastoral experience chosen by a majority vote of the members assembled for that purpose.
2.1 The Pastor will have spiritual oversight of the Church. This will include:
2.11 Setting the spiritual tone for the Church's life.
2.12 Organizing and leading the worship of the Church.
2.13 Being a teacher in matters pertaining to theology, biblical interpretation and religious education.
2.14 Leading in the ministry of the Ordinances of the Church.
2.15 Caring for the Pastoral needs of the congregation by doing those things requiring attention and by organizing and training Deacons, Deaconesses and other members of the congregation to do Pastoral functions.
2.16 Organizing the carrying out of the evangelistic and nurturing ministry of the Church.

3.1 The Pastor shall have charge of the spiritual and social affairs of the Church. He shall plan the order of the services and the calendar of annual days. He shall plan and arrange for the Revival and Evangelistic Services, and conduct the same, or secure the services of an Evangelist.

4.1 The Pastor will have coordinating oversight of the other functions of the Church, as its professional leader by:

- 4.11 Keeping track of decision made by the Church and monitoring efforts leading to their implementation;
- 4.12 Lending his skills as a planner to the overall development of the ministries and mission of the Church working with and/or through the Boards.

PASTOR

5.1 Serving as moderator of the Church meetings; with the exception of special meetings not called by the Pastor, the annual corporate meeting and other meetings not called by the Pastor.

6.1 The Pastor shall serve a probationary period for one year and shall be responsible to the Church membership in the performance of his duties.

7.1 The Pastor, along with the Official Board, shall be responsible for planning the annual calendar of events.

A. The Pastor's wages shall be in the form of a stated salary.

B. Upon completion of the first year, the Pastor shall be entitled to a month's vacation with pay each year.

8.1 A majority vote of the members assembled may elect to dismiss a Pastor at any meeting called for such purpose.

9.1 Temporary arrangement, made to take care of the business of the Church during the vacancy of the pulpit shall automatically expire when a Pastor is elected and assumes his duty. His name shall immediately replace any name that has been submitted where the Pastor's name should be according to these By-Laws.

- 10.1 The Pastor shall be dismissed with a ninety (90) day notice. The Pastor may be given a financial settlement on the basis of his present salary for the ninety (90) day period. The Pastor shall be obligated to sever his connections with Church, vacate the Church, and turn over all property of the Church in his possession to the Chairman of the Board of Trustees at the time of vacancy.
- 10.11 In the event of a vacancy in the Pulpit, the Chairman of the Board of Deacons shall become the Spiritual Leader of this Church.
- 10.12 He shall call for a pulpit committee. The pulpit committee shall be represented by the Official Board and the entire membership.

2. Board of Deacons

- 2.1 Assist the Pastor in the administration of the ordinances of Baptism and the Lord's Supper (Communion).
- 2.2 Share with the Pastor and Deaconesses in the visitation ministry to the sick, needy, distressed and in the disbursement of the benevolence.
- 2.3 Implement the Evangelistic program of the Church under the supervision of the Pastor.
- 2.4 Along with Deaconesses assist the Pastor in giving leadership to the mid-week prayer and praise services and the Sunday Church School.
- 2.5 Work with the Pastor in maintaining Christian harmony and fellowship within the Church family.
- 2.6 Serve on the pulpit committee to acquire new Pastor.
- 2.7 Shall be responsible for providing speakers during a vacancy in the Pastorate.
- 2.8 Shall review, substantiate and mediate any complaints or charges brought against any person or auxiliary affiliated with the Church. The Deacons shall present any unresolved complaints or charges with recommended options for their resolution to the general membership.

A. Deaconesses

- A.1 Assist in appropriate ways in the administering of the Ordinances of Baptism and the Lord's Supper (Communion).
- A.2 Share with the Pastor and the Board of Deacons in the visitation ministry of the Church to the sick, needy, distressed, and in the monitoring and disbursements of the benevolence.

Deaconesses (cont'd)

A.3 Assist the Pastor and the Board of Deacons in giving leadership to the mid-week prayer and praise services and the Sunday Church School.

3. The Board of Trustees

- 3.1 Shall be responsible for the care and maintenance of Church property in a state worthy of the Church's witness about God and Jesus Christ, but not to the negligence of the Church's central mission.
- 3.2 Supervise the work of the Sexton to assure that the Church premises are orderly and clean.
- 3.3 Supervise the maintenance of the grounds surrounding the Church edifice and other buildings.
- 3.4 Study and eliminate any safety hazards on the Church property and provide for fire prevention measures.
- 3.5 Oversee all Church revenue.
- 3.6 Shall tend to the payments of all authorized bills in a prompt manner.
- 3.7 Shall be responsible for the development of all reports, financial proposals and financial statements required to do business in the Quarterly and Annual Meetings of the Church corporation.

4. The Clerk

- 4.1 Maintain a complete record of the transactions of all business conducted at Church meetings (minutes).
- 4.2 Maintain the Church roles including names, addresses, phone numbers where available, dates and manner of admission and dismissal of members.
- 4.3 Maintain records of baptisms, marriages, and the dedication of infants.
- 4.4 Be a signatory on all documents requiring such by law.
- 4.5 Be responsible for the care and security of the Church seal.
- 4.6 Be responsible to maintain all Church records and keep same on Church premises.
- 4.7 Make weekly announcements during the main worship services of the Church.

5. Treasurer

- 5.1 Be responsible for maintaining the holding in trust all monetary and real assets of the Church.
- 5.2 Attend all meetings of the Board of Trustees as a member.
- 5.3 Be responsible for all bank and other financial deposits.
- 5.4 Maintain and hold all bank books and notes of deposit and/or investment.
- 5.5 Be an authorized signatory for all Church accounts.
- 5.6 Be responsible for the security and maintenance of the Church's safe deposit. This includes maintaining a record of all items committed to the box.

6. The Financial Secretary

- 6.1 Prepare all financial statement related to receipts and expenditures of the Church.
- 6.2 Prepare the financial statement required for conducting business in the quarterly and annual meetings of the Church and at such other times requested by the Church.
- 6.3 Prepare and distribute offering envelopes to the membership and post all contributions.
- 6.4 Prepare all checks, documents (some with the advice of legal counsel), and reports as required for authorized signatures.

ARTICLE III

THE BOARDS OF THE CHURCH

The Church shall have a Board of Deacons, a Board of Trustees and an Official Board. Its officers shall consist of a Chairman, Vice Chairman and other officers as necessary.

A. THE BOARD OF DEACONS - OFFICERS AND DUTIES

1. Chairman

- 1.1 Shall chair all meetings of the Board of Deacons except when another member of the Board is designated.
- 1.2 Shall give leadership and general oversight to the work of the Board.
- 1.3 Shall be a liaison between the Board of Deacons, the Pastor and the membership.
- 1.4 Shall chair the Official Board.
- 1.5 Shall be one of three signatories on all Church accounts.

Chairman cont'd

- 1.6 Shall accept such other assignments as are agreed upon.

2. Vice Chairman

- 2.1 Shall serve as Chairman Protom ("for the time being"), in the absence of the Chairman, unless another Deacon is designated.
2.2 Shall assume such other responsibilities and assignments that are delegated and/or agreed upon.

A. 1 DEACONESS - OFFICERS AND DUTIES

1. Chairwoman

- 1.1 Will be Chairwoman of all meetings of the Board of Deaconesses (The Board), except where another Deaconess is designated.
1.2 Shall give leadership and general oversight to the work of the Board of Deaconesses.
1.3 Shall be a liaison between the Pastor, the other Boards of the Church on behalf of the Board of Deaconesses.
1.4 Shall accept other assignments as are agreed upon.

2. Vice-Chairwoman

- 2.11 Serve as Chairwoman Protom, except where another Deaconess is so designated.
2.12 Shall accept such other assignments as are agreed upon.

B. BOARD OF TRUSTEES - DUTIES

In accordance with the laws of the State of New York, the Church shall have a Board of Trustees. The Board of Trustees shall in trust all property belonging to the Church and shall take all necessary measures for its protection, management, and upkeep.

1. THE BOARD OF TRUSTEES - EXPENDITURES AND INVESTMENTS

- 1.1 The Church Corporation requires that its approval be obtained by the Board of Trustees for all expenditures in excess of five hundred (\$500.00) dollars.
1.2 Any such request must show evidence of having required a minimum of three (3) bids.
1.3 Exceptions to these requirements are emergency repairs for which these steps would be impractical.

THE BOARD OF TRUSTEES - CONT'D

1.4 Reports to the Church must precede any investments of the Church's monetary assets. These reports shall indicate the bank, financial house, etc., that will be the custodian of such assets during the term of investment. They shall also include any information needed to insure the security of such funds.

2. THE BOARD OF TRUSTEES - CALL MEETINGS OF THE CHURCH CORPORATION

- 2.1 Upon the written request of at least ten (10) qualified voting members of the Church, a special meeting of the Church corporation may be called to do business in the areas for which the Board of Trustees is accountable.
- 2.2 Two written notices or announcements by the Church Clerk giving the purpose of the meeting, the time and the place of the meeting must be given by mail or orally in the main worship services (Sunday mornings) of the Church prior to said meetings.

3. OFFICERS OF THE BOARD OF TRUSTEES - THEIR DUTIES

1. Chairman

- 1.1 Shall chair all meetings of the Board except when another member of the Board is so designated.
- 1.2 Shall give leadership and oversight to the work of the Board.
- 1.3 Shall be one of the signatories on all Church accounts.
- 1.4 Shall be liaison between the Pastor, and the Board of Trustees concerning financial matters.
- 1.5 Shall accept such other assignments agreed upon.

2. Vice-Chairman

- 2.11 Shall serve as Chairman Pro tem.
- 2.12 Shall accept such other assignments agreed upon.

4. MEETINGS OF THE BOARD OF TRUSTEES

- 4.1 The Board of Trustees of the Church shall meet on a monthly basis.
- 4.2 The Board shall cause notice of the date, time and place of the Annual Meeting to be read on the two successive Sundays before the meeting at the main assembled Sunday worship services of the Church. The notice shall be read by the Pastor or a member of the Board.
- 4.21 Included in the notice of the Annual Meeting shall be the names of any Trustees whose successors are to be elected and the business to be transacted.

5. REMOVAL OF TRUSTEES FOR CAUSE

A Trustee of the Church may be removed from office for cause by the membership.

C. THE OFFICIAL BOARD - MEMBERSHIP

1. The Pastor;
2. All the members of the Board of Deacons;
3. All the members of the Board of Trustees.

D. THE OFFICIAL BOARD - OFFICERS

1. The Chairman shall be the Chairman of the Board of Deacons.
2. The Vice Chairman shall be the Chairman of the Board of Trustees.

E. THE OFFICIAL BOARD - DUTIES

- 1.1 To serve as the planning unit of the Church.
- 1.2 To establish and administer the various programs and activities of the Church.
- 1.3 The Official Board is charged with the responsibility of determining its own mode of procedure within the limits set by the Constitution and By-Laws of the Church.
- 1.4 The Official Board shall present an Annual Report to the Church at the time of the Annual Meeting.

F. THE OFFICIAL BOARD - PROCEDURES

1. Each newly elected member of the Official Board shall be promptly provided with a copy of the current manual or guidelines for the Board and shall be instructed by the Board Chairman as to the responsibilities and duties of the Board.
2. The Official Board may enter into programs in cooperating with other Churches, Christian groups, or organizations.

3. If an individual elected to the Official Board resigns, dies, ceases to be an active member, or in the judgement of that Board, fails to serve, a vacancy shall be declared to exist. This vacancy may be filled temporarily by Official Board members until the annual meeting.
4. Failure to attend the required number of regularly scheduled meetings of an Official Board without valid reason shall be considered as a resignation.

ARTICLE IV

MEETINGS OF THE CORPORATE MEMBERSHIP OF THE CHURCH

A. WORSHIP SERVICES

1. The Church shall meet regularly each Sunday Morning for preaching, instructions, evangelism, and for the worship of Almighty God and on Wednesday evening for prayer and Bible Study. These meetings will be open for the entire membership of the Church and for all people and shall be conducted under the direction of the Pastor. No other meetings are to be scheduled on Sundays and/or Wednesdays unless they are called or special.

B. THE QUARTERLY MEETINGS

1. The Quarterly Meetings of the Church shall be held in the fourth (4th) week in the months of January, April, July and October.
2. The Quorum for the Quarterly Meeting shall be ten (10) members of the Church who are qualified to vote (See By-Laws Article I, Section C).

C. SPECIAL MEETINGS OF THE CHURCH

1. The Board of Trustees may be petitioned by ten (10) members of the Church who are qualified to vote (See By-Laws Article I, Section C) to call a special meeting of the Church.
 - 1.1 Notice of the date, time, place and purpose of this special meeting shall be sent by mail, posted and an announcement of the meeting will be made on the two (2) Sundays prior to the meeting.
2. The Pastor and/or the Board of Deacons shall call a meeting of the Church membership after giving due notice.
 - 2.1 Notice of the date, time, place and purpose of this special meeting shall be sent by mail, posted and an announcement of the meeting will be made on the two (2) Sundays prior to the meeting.

D. THE ANNUAL MEETING

1. The Annual Meeting of the Church shall be held on the first Wednesday in October of each year.
2. The Quorum for the Annual Meeting shall be ten (10) members of the Church, who are qualified to vote. (See By-Laws Article I, Section C).

E. RIGHTS OF MEMBERS

1. Each member shall be entitled to one (1) vote on each matter submitted to vote at any meeting of the church.

F. PROXIES

1. Voting by proxy at any business meeting of the church shall not be allowed or recognized.

G. ABSENTEE VOTING

1. On matters which must be voted in by written secret ballot, each member who is or will be providentially prevented from being present at the meeting at which the vote will be taken may vote by absentee ballot by depositing his/her signed ballot in the Church office within five (5) days prior to the day of the elections.

H. WILL OF THE CHURCH

1. The will of the church on any given matter, duly expressed by its vote, shall be carried out by all Boards, Committees, Officers and Organizations of the Church.

I. RULES OF ORDER

1. The Church Covenant forms the basis for the conduct of each member of the Church.
2. The rules contained in the most current edition of Robert Rules of Order shall govern the business proceedings of the Church.

ARTICLE V

ORDINANCES

1. BAPTISM

Shall be by immersion in water upon the candidates profession of faith in Jesus Christ as Lord and Saviour as an act of worship during any worship service of the Church,
or,

Shall be by immersion in water as an act of worship upon the candidates profession of faith in Jesus Christ as Lord and Saviour. This act of worship may occur in any worship service of the Church.

2. COMMUNION

Shall be observed on the second (2nd) Sunday of each month or as often as the membership desires to do so.

ARTICLE VI

ELECTION, TERM OF OFFICE AND QUALIFICATIONS

1. The Church Clerk, shall be elected every two years by the members of the Church to serve for a term beginning on January 1 and ending December 31 every two years. The Deacons and Deaconesses when there are candidates shall be elected by written secret ballot at the Annual Meeting in October to serve beginning on January 1 after their election. The Trustee Board shall have 15 Board members with one-third (5) expiring each year. The Trustees so elected up to and including one-third of the number of 15, shall be elected for three years, the remainder up to two years, and the remainder for one year, beginning the Annual Meeting in 1989. The first one-third (5) to rotate of the board will be the board members with the higher seniority and so forth. The officers of the Board of Deacons and Deaconesses shall be elected by their respective Boards.
2. The Trustees shall elect their chairperson, vice-chairperson, financial secretary and treasurer and present their names to the Church at the annual meeting to be approved by the Church, beginning 1990.
3. All other Boards, auxiliaries, committees and clubs shall elect its officers internally. No officers that are elected by the church or groups shall hold office more than two (2) years.

ARTICLE VII

OTHER BOARDS AND COMMITTEES

1. CHRISTIAN EDUCATION BOARD

- A. 12 elected members, one-third (1/3) of whom shall be elected each year for a term of (3) years. Consecutive terms should be limited to two (2).
- B. Ex-office members with voting privileges by virtue of their office are:
Pastor, Director of Christian Education, and The General Superintendent of the Church School
- C. The boards work will be divided into the following areas: Children, Youth Adult, Leadership Development, Education for Missions, Athletics, and Recreation, the Church Arts, Library and Audio/Visual.

2. BOARD OF MISSION

- A. Nine elected members, one-third (1/3) of whom shall be elected each year for a term of three (3) years. Consecutive terms should be limited to two (2).
- B. The Chairmen of the boards of Deacons, Deaconesses, Trustees, Christian Education, Minister of Missions, the Presidents of the Brotherhood, Mission Society, are Ex-Officio members with voting privileges by virtue of their office.

ARTICLE VIII

QUORUMS FOR MEETINGS OF THE BOARDS OF THE CHURCH

1. The Board of Deacons - at least fifty (50%) percent of its membership.
2. The Board of Trustees - at least fifty (50%) percent of its membership.
3. The Official Board - at least fifty (50%) percent of its membership.
4. The Board of Deaconess - at least fifty (50%) percent of its membership.

ARTICLE IX

BOOKS AND RECORDS

All Official Records must remain in the church.

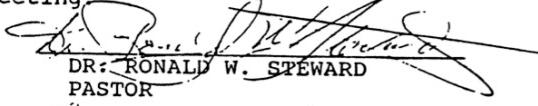
ARTICLE X

AMENDMENTS

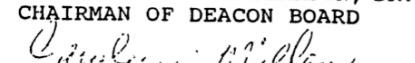
This Constitution and By-Laws may be amended at any Annual Meeting provided notice of the same has been given from the Pulpit or by the Church Clerk, or weekly bulletin for at least three (3) weeks prior to the date of the meeting.

Dated: September 4, 1987

Date Amended October 25, 1995


DR. RONALD W. STEWARD
PASTOR


DEACON NATHANIEL PEARSON, SR.
CHAIRMAN OF DEACON BOARD


CAROLYN MILLER
CLERK

COMMITTEES OF GREATER MT. PLEASANT

OCTOBER 4, 1989

1. NOMINATING COMMITTEE

The Nominating Committee shall be appointed by the Church. It shall be a representative committee and shall prepare a list of those qualified and willing to fill various offices. It shall interview each nominee proposed and ascertained his or her willingness to serve if elected. The committee shall nominate one or more persons for each office to be filled and report the names to the Church at least two (2) weeks before the election is to be held.

All auxiliaries shall submit the slate of their officers to the Nominating Committee to be placed on the ballot for ratification by the Church.

The only officers that are not effected by the nominating committee are the Pastor, Deacons and Deaconess. Staff member recommendations will come from the Personnel Committee.

Nominations from the floor shall always be allowed.

2. BAPTISM COMMITTEE

The Baptism Committee shall consist of deacons and deaconess. The Baptism Committee is elected to assist in preparing for the ordinance of baptism. The committee is responsible for preparing the candidates and the baptistry for the ordinance. This is a deacon committee.

3. FLORAL COMMITTEE

The Floral Committee is responsible for securing, arranging and disposing of floral arrangements for the church services as well as giving proper attention to all essential supplies. Deaconess committee.

4. HISTORY COMMITTEE

The History Committee is to preserve and use the historical records of the church. The committee is especially concerned with the gathering and preserving available church records, recording full and accurate records, and using the records to help members understand and appreciate their heritage and mission. Education committee.

5. LORD'S SUPPER COMMITTEE

The Lord's Supper Committee prepares the elements and the equipment for the observance of the Lord's Supper. The committee does the preparatory and maintenance work needed to observe the memorial service. The committee will prepare the elements on a schedule approved by the church. This is a deaconess committee.

6. PERSONNEL COMMITTEE

The Personnel Committee assists the church in matters related to employed personnel administration. Its work includes such areas as staff needs, employment, salaries, benefits and personnel services. This is a church elected committee.

7. PROPERTIES COMMITTEE

The Properties Committee assists the church in matters related to properties administration. Its work includes such areas as maintaining all church properties for ready use, recommending policies regarding use of properties, recommending employment of maintenance personnel, and assigning responsibility to appropriate personnel for supervision. This is a trustee committee.

8. RECREATION COMMITTEE

The Recreation Committee will serve the church in seeing that all recreation activities sponsored by the church or any organizational unit of the church are properly planned and that they contribute to the ultimate objectives of the church. This is an education committee.

9. NURSERY COMMITTEE

The Nursery Committee is to coordinate the church's nursery activities and to help nursery parents and teachers work together. The committee will see that adequate provisions are made for nursery children each time they are at the church. This is an education committee.

10. LIBRARY COMMITTEE

The Library Committee shall give general supervision to the use of the library in the total educational ministry of the church. This includes securing of books and equipment, as well as promotion and publicity with regards to services available to the total membership of the church. This is an education committee.

11. BENEVOLENCE COMMITTEE

The Benevolence Committee is to perform acts of benevolence to persons in need in the name of Christ and His church. These needs may be physical, social, or mental. This is a deaconess committee.

12. KITCHEN COMMITTEE

The Kitchen Committee is responsible for formulating and recommending to the Church policies for the kitchen and for communicating these policies to church members. This is a trustee committee.

13. MEMORIALS COMMITTEE

It shall be the responsibility of the memorials committee to direct the purchasing of all memorials and to give proper credit to the respective donors. This committee will work with the director of libraries in the purchase of memorial books. This is a education committee.

14. STEWARDSHIP COMMITTEE

The Stewardship Committee develops and recommends an overall stewardship information plan, and administers the gifts of church members using sound principles of financial management. This is a trustee committee.

15. MISSIONS COMMITTEE

The missions committee seeks to discover possibilities or local missions projects, shares findings with church program organizations and serves the church in establishing and conducting such missions projects as may be assigned to it. This is a missionary committee.

16. EVANGELISM COMMITTEE

The Evangelism Committee shall keep before the church the responsibility to win the lost of the community. This should be done primarily through the organizations of the church. Any specific plans should be discussed with the church's Joint Board before being presented to the Church. This committee is primarily responsible for activating the church organizations in perennial evangelism. This is an education committee.

17. LONG RANGE PLANNING COMMITTEE

The Long Range Planning Committee is responsible for serious evaluation of the growth pattern of the church, and after serious study of all community factors involved to make projections of possible needs particularly in the area of property (land and buildings) and equipment. Their study must be based on the needs of the community and the ability of the church to meet these needs, at any given time. This is a trustee committee.

18. THE YOUTH COMMITTEE (SUPPORT COUNCIL)

The Youth Committee is responsible for general supervision of the youth program of the church in consultation with the youth director. It is their responsibility to advise and direct the total program of youth activity. They are to help the youth director in securing counselors for the youth camps and special youth activities. This is an education committee.

B E N E D I C T I O N

"NOW UNTO HIM THAT IS ABLE TO KEEP YOU FROM FALLING, AND TO PRESENT
YOU FAULTLESS BEFORE THE PRESENCE OF HIS GLORY WITH EXCEEDING JOY,
TO THE ONLY WISE GOD OUR SAVIOUR, BE GLORY AND MAJESTY, DOMINION
AND POWER, BOTH NOW AND EVER. AMEN (JUDE 24, 25)

Appendix Three

THE UPDATED COONSTITUTION OF GREATER MOUNT PLEASANT BAPTIST CHURCH

THE CONSTITUTION AND BY-LAWS OF THE GREATER MOUNT PLEASANT BAPTIST CHURCH, INC OF BROOKLYN, NEW YORK 11213

CONSTITUTION

ARTICLE I

NAME

The name of this organization is the Greater Mount Pleasant Baptist Church, Inc. of Brooklyn, New York, in the county of Kings, hereafter in this Constitution and By-laws called "The Church."

ARTICLE II

A. OBJECTIVES AND STATEMENT OF BASIC BELIEF

We affirm the Holy Bible as the inspired Word of God and the basis for our beliefs. The Church voluntarily bands together as a body of baptized believers in Jesus Christ, personally committed to sharing the good news of salvation to lost mankind.

As part of our belief we affirm Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

We further affirm Matthew 28:19 as part of our belief, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost."

We further affirm Genesis 1:28, Leviticus 18:22 and Romans 1:26,27 that according to the word of God our church believes in inclusive language and love for all humanity. That all souls have the opportunity to confess Christ as their Lord and Savior and the belief in Him and then after the acceptance of Christ, we stand firmly on the belief that God created male and female for holy matrimony and procreation. So by this guideline, this Church body will not and does not affirm same sex marriages and will not perform same sex marriages.

B. CHURCH COVENANT

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus as our Savior; and on the profession of our faith having been baptized in the name of the Father and of the Son, and of the Holy Spirit, we do now in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge and holiness, to give it a place in our affections, prayers and services above every organization of human origin; to sustain its worship, ordinances, discipline and doctrine, to contribute cheerfully and regularly, as God has prospered us, towards its expenses, for the support of a faithful and evangelical ministry among us, the relief of the poor and the spread of the Gospel throughout the world. In case of difference of opinion in the church, we will strive to avoid a contentious spirit, and if we cannot unanimously agree, we will cheerfully recognize the right of the majority to govern.

We also engage to maintain family and secret devotion; to study diligently the Word of God; to religiously educate our children; to see the salvation of our kindred and acquaintance; to walk circumspectly in the world, to be kind and just to those in our employ, and faithful in the service we promise others; endeavoring in the purity of heart and good will towards all men to exemplify and commend our holy faith.

We further engage to watch over, to pray for, to exhort and stir up each other unto every good word and work; to guard each other's reputation, not needlessly exposing the infirmities of others; to participate in each other's joys, and with tender sympathy bear one another's burdens and sorrows; to cultivate Christian courtesy; to be slow to give or take offense, but always ready for reconciliation, being mindful of the rules of the Savior in the eighteenth chapter of Matthew, to secure it without delay; and through life, amid evil report, and good report, to seek to live to the glory of God, who hath called us out of darkness into His marvelous light.

When we remove from this place, we engage as soon as possible to unite with some other church where we can carry out the spirit of this covenant and the principles of God's word.

C. POLITY AND RELATIONSHIPS

1. Authority:

The authority of the Church resides in the body of the membership and is delegated as described in the By-laws that follow

2. Membership:

Persons duly received through procedures described in the By-laws constitute the membership of the Church

3. Membership in Church Bodies:

The Church is subject to the control of no other ecclesiastical body, but recognizes and sustains obligations of mutual counsel and cooperation with other church bodies which are common among Baptist Churches

4. Denominational Affiliations:

The Church is willing to support work of the Baptist denomination and those missions religious education, and other interests of the denomination as it is able to do

THE BY-LAWS

ARTICLE 1 (PAGE 3)

CHURCH MEMBERSHIP

A. Since the authority of the Church lies in the congregation, the membership has the right to designate the organization of its governance for carrying out all phases of its spiritual and temporal life.

B. Any person who confesses Jesus Christ as their Savior and Lord may present themselves as a candidate for membership in the Church in one of the following ways:

1. As a candidate for baptism
2. Christian Experience - via letter
4. As a candidate for restoration
5. Under watch care- letter from other church indicating time frame
(i.e. 3months/6months)

C. A voting member shall be:

1. At least eighteen (18) years of age
2. Provide financial support
 - 2(a) Legal excuses consist of sickness; prevented by working conditions; temporary absence from city; military service in the armed forces of our nation, elderly and shut-ins
3. Diligent in attending worship services and partaking in the Lord's Supper, as well as Prayer Meeting, Bible Study and Sunday School

D. Removal of Membership:

1. Transfer of membership to another Church
2. Exclusion by action of the Church
3. Persons becoming delinquent by withholding a financial support from the Church or by any absence of a period of ninety(90) days without legal excuse shall be removed from the membership roll. Notices will be sent to last known address via certified mail and shall be considered legal and final

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E. Renewal of Membership:

After completion of orientation and receiving the Right Hand of Fellowship, upon the recommendation of the Pastor and Deacons Ministry will be restored to the membership in the Church. They shall also be reminded that the date of their renewal will be their new membership date.

ARTICLE II

CHURCH OFFICERS

A. THE OFFICERS OF THE CHURCH SHALL BE:

1. The Pastor
2. The Deacons Ministry
3. The Church Clerk
4. The Trustees Ministry
5. The Financial Secretary
6. The Treasurer

All, with the exception of the Pastor, who serve as officers of the Church must be active members of the Church for at least one(1) year, and must be elected by the membership upon recommendation and the Pastor after meeting all qualifications of the Church.

B. QUALIFICATIONS OF OFFICERS

1. The Pastor

- A. Must be a duly ordained minister whose ordination is sanctioned by a recognized Baptist denomination with which the church is affiliated
- B. The Pastor must be of high moral and ethical character as is indicated in the standards set in 1Timothy 3:8-13
 - C. Should be even temper in all things
 - D. Should be an example in his/her home life
 - E. Must be settled in his/her religious faith
 - F. Must be a person whose life has been and continues to be an inspiration to his/her fellow church members
- G. The Pastor must have skills in those areas of ministry and church administration the church sets as its priority administration at the time of a call
- H. The Pastor, upon acceptance of the Church's call to be Pastor, must join and become a member of the Church

2. Ministry of Deacons

- A. To be of high moral character. 1 Timothy 3:8-13. Must be grave, not double tongued, not given too much wine, not greedy of filthy lucre. Holding the mystery of the faith in a pure conscience. And let those also first be proved: then let them use the office of a Deacon, being found blameless. Even so must their wives/husbands be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husband/wife of one, ruling their children and their own houses well. For they have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Jesus Christ
- B. To be even-tempered in all things
- C. To be an example in his/her home life
- D. He/she is to be settled in his/her religious faith
- E. To be a person whose life has been and continues to be an inspiration to his/her fellow church members
- F. Must be willing and able to give time to this position

3. Ministry of Trustees

- A. A Trustee must understand the Church as a spiritual organization supported by the good business and maintenance practices carried out by the Trustee Ministry
- B. A Trustee must be twenty-one(21) years of age or older
- C. A Trustee must possess business and/or management qualifications and experience
- D. A Trustee must be willing to assume fiscal responsibility for the assets of the church corporation
- E. A Trustee familiarizes himself/herself with the business affairs of the Church and shows interest in the general welfare of the congregation

4. The Church Clerk

- A. Must be competent at keeping records through taking minutes and the maintenance of files of the transaction of all business conducted by the Church, church meetings, other contract arrangements requiring the seal of the Church corporation
- B. Must be competent at maintaining the membership roles of the Church including names, addresses, phone numbers where available, dates and manner of admission and/or dismissal and such other records the Church may direct
- C. Must be competent to make weekly announcements during the main worship service

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5. The Treasurer

- A. Must be competent to make and maintain records of cash deposits made in the name of the Church and of all other assets accruing to the Church
- B. Must be one of three(3) signatures on all check accounts
- C. Must be bondable. The Church will supply the bond
- D. The Church Treasurer will not be a Trustee but will be recommended by the Trustees and Pastor and elected by the church for a term of three (3) years

6. The Financial Secretary

- A. Must be competent to maintain all financial records of the Church
- B. Must be competent to develop all financial reports and statements needed for the Church to do business
- C. The Church Financial Secretary will not be a Trustee but will be recommended by the Trustees and Pastor and elected by the Church for a term of three (3) years

C. DUTIES OF OFFICERS

1. The Pastor

- A. The Pastor of this church shall be an ordained minister, with/without pastoral experience chosen by a majority vote of the members assembled for that purpose
- B. The Pastor will have spiritual oversight of the Church. This will include:
 - 1. Setting the spiritual tone for the church's life
 - 2. Organizing and leading the worship service of the Church
 - 3. Being a teacher in matters pertaining to theology, biblical interpretation and religious education
 - 4. Leading in the ministry of the Ordinances of the Church
 - 5. Caring for the Pastoral needs of the congregation by doing those things requiring attention and by organizing and training Deacons and other members of the congregation to do Pastoral functions
 - 6. Organizing the carrying out of the evangelistic and nurturing ministry of the Church
- C. The Pastor shall have charge of the spiritual and social affairs of the church. He shall plan the order of the services and the calendar of annual days. He shall plan and arrange for the Revival and Evangelistic Services and conduct the same, or secure the services of an Evangelist
- D. The Pastor will have coordinating oversight of the other functions of the Church, as its professional leader by:
 - 1. Keeping track of decisions made by the Church and monitoring efforts leading to the implementation
 - 2. Lending his skills as a planner to the overall development of the ministries and mission of the church working with and/or through the Ministries

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- E. Serving as moderator of the Church's Annual Business Meetings with the exception of the Church's Annual Financial Meetings
- F. The Pastor shall serve a probationary period of six (6) months and shall be responsible to the Church membership in the performance of his duties
- G. The Pastor, along with the Administrative Assistant shall be responsible for planning the annual calendar of events
- H. The Pastor's wages shall be in the form of a written stated salary. A written contract agreement will be prepared. Upon completion of the first year, the Pastor will be entitled to a four-week (4-week) vacation with pay and an additional week after five(5) year increments. (Noting it will be capped after six(6) weeks)

2. *The Deacons Ministry*

- A. Assist the Pastor in the administration of the ordinances of Baptism and the Lord's Supper
- B. Share with the Pastor in the visitation ministry to the sick, needy, and in the disbursement of the benevolence
- C. Implement the Evangelist program of the church under the supervision of the Pastor
- D. Assist the pastor in giving leadership to the midweek prayer and praise services and the Sunday School
- E. Work with the Pastor in maintaining Christian harmony and fellowship within the church family

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- F. Serve on the pulpit committee to acquire a new Pastor
- G. Shall be responsible for providing speakers during a vacancy in the Pastorate
- H. Shall review, substantiated and mediate any complaints or charges brought against any person or affiliated with the church. The Deacons shall present any unresolved complaints or charges with recommended options for their resolution to the Pastor

3. *The Trustee Ministry*

- A. Shall be responsible for the care and maintenance of church property in a state worthy of the Church's witness about God and Jesus Christ, but not to the negligence of the Church's central mission.
- B. Supervise the work of the Sexton to assure that the church premises are orderly and clean
- C. Supervise the maintenance of the grounds surrounding the Church edifice and other buildings
- D. Study and eliminate any safety hazards on the Church property and provide for fire prevention measures
- E. Oversee all church revenue
- F. Shall tend to the payments of all authorized bills in a prompt manner
- G. Shall be responsible for the development of all reports, financial proposals and financial statements required to do business in the Quarterly and Annual Meetings of the Church Corporation
- H. Prepare and distribute offering envelopes to the membership and post all contributions

4. *The Clerk*

- A. Maintain a complete record of the transactions of all business conducted at Church meetings (minutes)
- B. Maintain the church roles including names, addresses, phone numbers where available, dates and manner of admission and removal of members
- C. Maintain records of baptisms, marriages and the dedication of infants
- D. Be responsible to maintain all church records and keep all records on church premises
- E. Make weekly announcements during the main worship services of the church

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5. The Treasurer

- A. Be responsible for maintaining the holding in trust all monetary and real assets of the church
- B. Attend all meetings of the Trustee Ministry as a non-voting member
- C. Be responsible for all bank and other financial deposits
- D. Maintain and hold all bank books and notes of deposit and/or investment
- E. Be an authorized signatory for all church accounts
- F. Be responsible for the security and maintenance of the church's safe deposit. This includes maintaining a record of all items committed to the box

6. The Financial Secretary

- A. Prepare all financial statements related to receipts and expenditures of the Church
- B. Prepare the financial statements required for conducting business in the quarterly and annual meetings of the church and at such other times requested by the Church
- C. Prepare all checks, documents (some with the advice of legal counsel) and reports as required for authorized signatures
- D. Attend all meetings of the Trustee Ministry as a non-voting member

ARTICLE III

THE MINISTRIES OF THE CHURCH

The Church shall have a Ministry of Deacons, a Ministry of Trustees which shall be known as the Official Ministry. Its officers shall consist of a Chairperson, Vice Chairperson and other officers if necessary

1. THE MINISTRY OF DEACONS - OFFICERS AND DUTIES

A. Chairperson

- 1. Shall chair all meetings of the Ministry of Deacons except when another member of the Ministry is designated
- 2. Shall give leadership and general oversight to the work of the Ministry
- 3. Shall be a liaison between the Ministry of Deacons, the Pastor and the membership
- 4. Shall chair the Official Ministry
- 5. Shall be one of the three (3) signatories on all church accounts
- 6. Shall accept such other assignments as they are agreed upon

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B. Vice Chairperson

1. Shall serve as Chairperson Ad Litem/Pro Tem ("for the time being") in the presence of the Chairperson, unless another Deacon is designated
2. Shall assume such other responsibilities and assignments that are delegated and/or agreed upon

2. THE MINISTRY OF TRUSTEES - DUTIES

In accordance with the laws of the State of New York, the church shall have a Ministry of Trustees. The Ministry of Trustees shall in trust all property belonging to the church and shall take all necessary measures for its protection, management and upkeep.

A. MINISTRY OF TRUSTEES - EXPENDITURES AND INVESTMENTS

1. The Church corporation requires that its approval be obtained by the membership for all expenditures in excess of two-thousand (\$2,000.00) dollars.
2. Any such request must show evidence of having required a minimum of three (3) bids
3. Exceptions to these requirements are emergency repairs for which these steps would be impractical
4. Reports to the Church must precede any investments of the church's monetary assets. These reports shall indicate the bank financial institution, etc., that will be the custodian of such assets during the term of investment. They shall also include any information needed to insure the security of such funds

B. MINISTRY OF TRUSTEES - EMERGENCY MEETINGS OF THE CHURCH

1. Upon the written request of at least ten(10) qualified voting members of the church, a special meeting of the Church Corporation may be called to do business in the areas for which the Ministry of Trustees is accountable.
2. Two written notices or announcements by the Church Clerk giving the purpose of the meeting, the time and the place of the meeting must be given by mail or orally in the main worship services (Sunday Mornings) of the Church prior to said meetings.

3. THE MINISTRY OF TRUSTEES - OFFICERS AND THEIR DUTIES

A. Chairperson

1. Shall chair the meetings of the Ministry of Trustees except when another member of the Ministry is designated
2. Shall give leadership and oversight to the work of the Ministry
3. Shall be one of the signatories on all church accounts
4. Shall be liaison between the Pastor and the Ministry of Trustees concerning financial matters
5. Shall accept such other assignments agreed upon

B. Vice Chairperson

1. Shall serve as Chairperson Ad Litem/Pro Tem
2. Shall accept such other assignments agreed upon

4. MEETINGS OF THE MINISTRY OF TRUSTEES

- A. The Ministry of Trustees of the Church shall meet on a monthly basis.
- B. The Ministry shall cause notice of the date, time and place of the Annual Meeting to be read on two successive Sundays before the meeting at the main assembled Sunday worship services of the Church. The notice shall be read by the Pastor or a member of the Ministry.

5. REMOVAL OF PASTOR

A majority vote of the members assembled may elect to remove a Pastor at any meeting called for such purpose.

- A. The Pastor shall be removed with a ninety(90) day written notice. The Pastor may be given a financial settlement on the basis of his present salary for the ninety(90) day period. The Pastor shall be obligated to disassociate his connections with the Church, vacate the Church, and turn over all property of the Church in his possession to the Chairperson of the Ministry of Trustees at the time of vacancy
- B. In the event of a vacancy in the Pulpit, the Chairperson of the Ministry of Deacons shall become the Spiritual leader of this church
- C. The Chairperson shall call for a Pulpit Committee. The Pulpit Committee shall be represented by the Official Ministry and leaders of Ministries in the Church
- D. Temporary arrangement, made to take care of the business of the Church during the vacancy of the pulpit shall automatically expire when a Pastor is elected and assumes his/her duty. His/her name shall immediately replace any name that has been submitted where the Pastor's name should be according to these Bi-Laws

ARTICLE IV

GATHERING OF THE CORPORATE MEMBERSHIP OF THE CHURCH

A. WORSHIP SERVICES

The Church shall gather regularly each Sunday Morning for preaching, instructions, evangelism, Sunday School and for the worship of Almighty God and on Wednesday evening for Prayer and Bible Study. These gatherings will be open for the entire membership of the Church and for all people and shall be conducted under the direction of the Pastor. No other gatherings are to be scheduled on Sundays and/or Wednesdays unless they are emergency meetings approved by the Pastor

B. THE REGULAR MEETINGS

1. The Regular Church meetings shall be held on the fourth (4th) Thursday in the month of April
2. The Quorum for the Quarterly Meeting shall be ten(10) members (excluding the Official Ministry) of the Church who are qualified to vote (See By-Laws Article 1, Section C)

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C. THE ANNUAL MEETING

1. The Annual Business Meeting of the Church shall be held on the fourth (4th) Thursday in October for the purpose of electing officers and hearing reports; the change of officers for the Ministries and Stewardship Reports

2. The Annual Financial Meeting of the Church shall be held on the fourth(4th) Thursday in February for the purpose of hearing the Stewardship of Ministries' Report.

3. The Quorum for the Annual Meetings shall be ten(10) members of the Church, who qualified to vote. (See By-Laws Article 1, Section C) excluding the Executive Reports.

4. The Deacons Ministry - at least fifty percent (50%) of its membership

5. The Trustees Ministry - at least fifty percent (50%) of its membership

6. The Official Ministry - at least fifty percent (50%) of its membership

D. SPECIAL MEETINGS OF THE CHURCH

1. The Ministry of Deacons may be petitioned by ten(10) members of the Church who are qualified to vote (See Bi-Laws Article 1, Section C) to call a special meeting of the Church. Notice of date, time, place and purpose of this special meeting shall be posted, and an announcement of the meeting will be made two (2) Sundays prior to the meeting. An *absentee ballot for sick/shut-ins shall be sent by mail.*

2. The Pastor and/or Ministry of Deacons shall call a meeting of the Church membership after giving due notice.

E. PROXIES

Voting by proxy at any business meeting of the Church shall not be allowed or recognized.

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G. ABSENTEE VOTING

On matters which must be voted in a written secret ballot, each member who is or will be prevented from being present at the meeting at which the vote will be taken may vote by absentee ballot by depositing his/her signed ballot in the Church office within ten (10) days prior to the day of the elections.

H. WILL OF THE CHURCH

The will of the Church on any given matter, duly expressed by its vote, shall be carried out by all Ministries and Officers of the Church.

I. RULES OF ORDER

1. The Church Covenant forms the basis for the conduct of each member of the Church.
2. The rules contained in the most current edition of Robert Rules of Order shall govern the business proceedings of the Church.

ARTICLE V

ORDINANCES

1. BAPTISM

Shall be by immersion in water upon the candidate's profession of faith in Jesus Christ as Lord and Savior, and as an act of Baptist Polity of confession of one's faith, Baptism shall take place on the Second Sunday.

2. COMMUNION

Shall be observed on the second (2nd) Sunday of each month.

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ARTICLE VI

ELECTION, TERM OF OFFICE AND QUALIFICATIONS

BEGINNING JANUARY, 2013

1. The Church Clerk, shall be elected every three years by the members of the Church to serve for a term beginning on January 1st and ending December 31st. The Deacons, when there are candidates shall be elected by the Church body at the Annual Meeting to serve beginning on January 1st after their election. The Trustee Ministry shall have 15 members with one-third (5) rotating each year. The first one-third (5) to rotate off the ministry will be the ministry members with the highest seniority and so forth. The Officers of the Ministry of Deacons shall be elected by their respective ministry.
2. The Trustees shall elect their chairperson, vice-chairperson and present their names to the Church at the Annual Meeting to be approved by the Church.
3. All other ministries shall elect its officers internally.

ARTICLE VII

OTHER MINISTRIES AND COMMITTEES

1. CHRISTIAN EDUCATION MINISTRY

A. 9 elected members, one-third (3) of whom shall be elected each year for a term of three (3) years. Consecutive terms should be limited to two(2)

B. The ministries work will be divided into the following areas: Children, Young Adult, Leadership Development, Education for Missions, Athletics and Recreation, the Church Arts, Library and Audio/Visual

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2. MINISTRY OF MISSION

9 elected members, one-third(3) of whom shall be elected each year for a term of three (3) years. Consecutive terms should be limited to two(2).

**ARTICLE VIII
BOOKS AND RECORDS**

All official records must remain in the church.

**ARTICLE IX
AMENDMENTS**

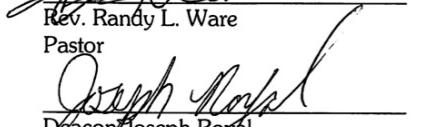
This Constitution and By-laws may be amended at any Annual Meeting provided notice of the same has been given from the Pulpit or by the Church Clerk, or weekly bulletin for a least two (2) weeks prior to the date of the meeting.

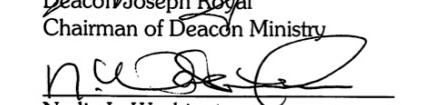
Date: September 4, 1987

Date Amended: October 27, 1999

Date Revised: January 22, 2013


Rev. Randy L. Ware
Pastor


Deacon Joseph Royal
Chairman of Deacon Ministry


Nydia L. Washington
Clerk

LEADERSHIP TRANSFORMATION SURVEY

 REQUEST EDIT ACCESS

Leadership Transformation (Deacons/Congregant/ Others

* Required

Email address *

Your email

A Change Is Coming!



LEADERSHIP TRANSFORMATION

This survey has been composed around the methodology of sermon delivery, Pastoral competency, and leadership capabilities. It is a formal assessment for collecting qualitative data on transformation at Greater Mount Pleasant Baptist Church and other affiliations (New York Missionary Baptist Association Inc., New York Progressive Baptist State Convention Inc., and the Progressive National Baptist Convention Inc.,

What's your status at Greater Mount Pleasant Baptist Church? *

- Member
- Non-Member
- Watch Care
- Searching For Church Home

Did these sermons have an organized structure that you could notice? *



Did the sermons give you a better understanding for transformational growth? *



The sermons had a clear central idea (main point) which you could sense. *



Was the information in these sermons clear (connections of scriptures, the over all flow of the sermons) *



Pastor caught my attention by appealing to various types of mental imagery and thought provoking illustrations. *



Pastor effectively held my attention.*



These sermons were interesting and easy to listen to.*



I felt Pastor properly explained the biblical message.*



The sermons spoke to me on how I should live my life.*



Pastor did not meet his learning objectives in these sermons.*



What would you like to see in the future sermons?

Your answer

What were you expecting to take away from these sermons?

Your answer

What are some key points you've taken away from the sermons/class sessions? *

Your answer

How would you define transformational leadership before hearing these sermons?

Your answer

How would you define transformational leadership after hearing these sermons?

Your answer



Page 1 of 1

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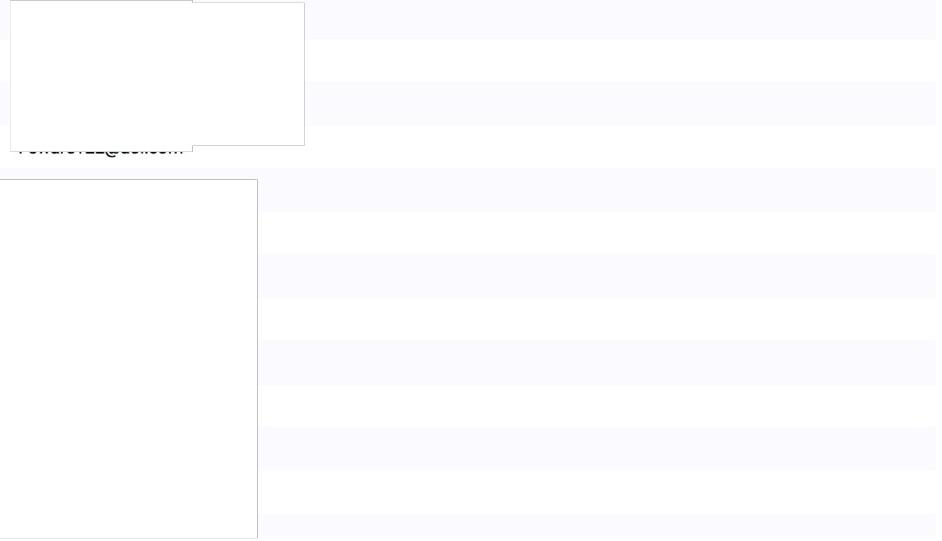
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LEADERSHIP TRANSFORMATION SURVEY RESPONSES

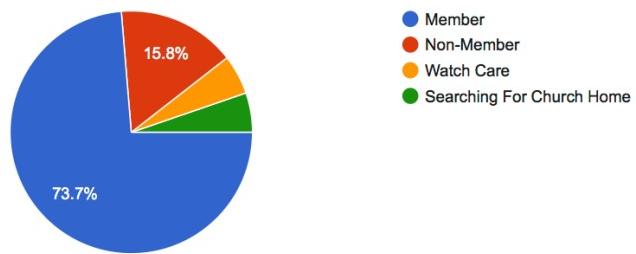
Leadership Transformation (Deacons/Congregant/ Others - Google Forms

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LEADERSHIP TRANSFORMATION

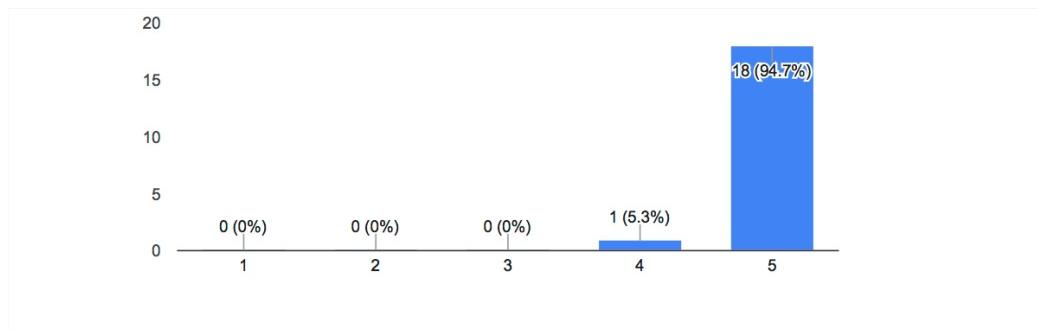
What's your status at Greater Mount Pleasant Baptist Church? (19 responses)



Did these sermons have an organized structure that you could notice?
(19 responses)

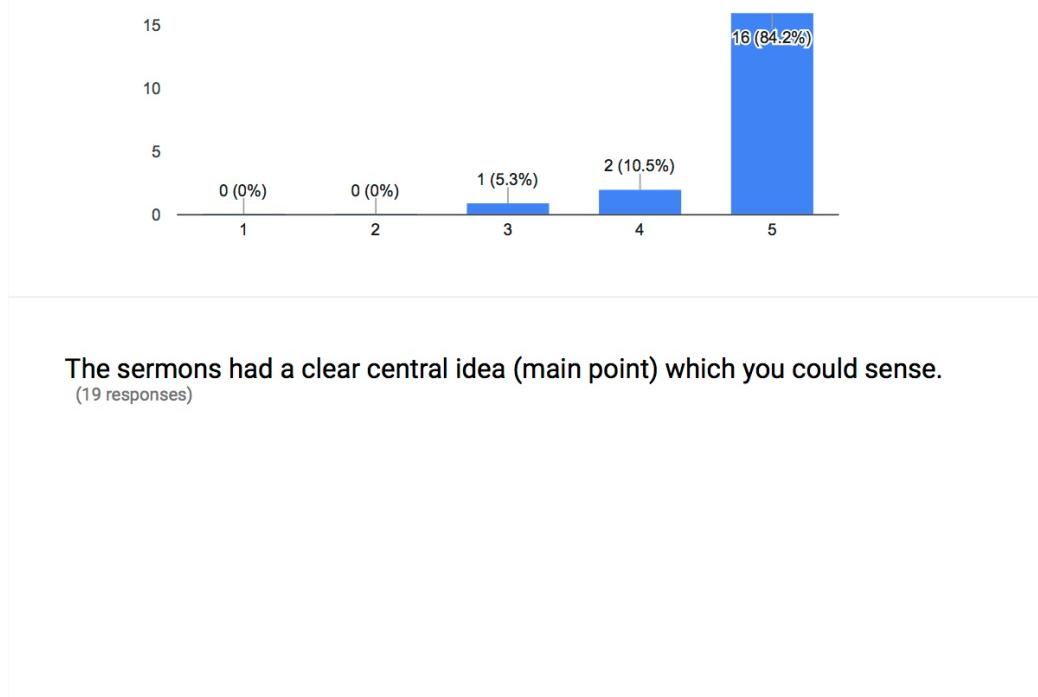
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Page 2 of 11



Did the sermons give you a better understanding for transformational growth?

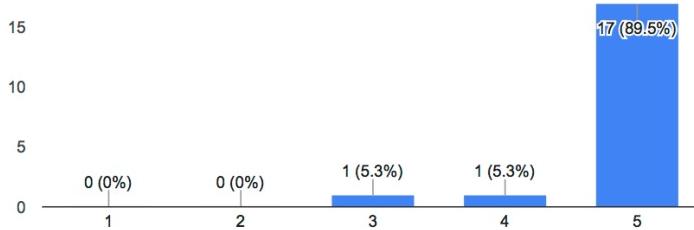
(19 responses)



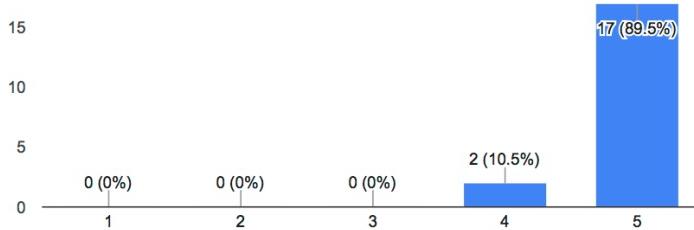
The sermons had a clear central idea (main point) which you could sense.

(19 responses)

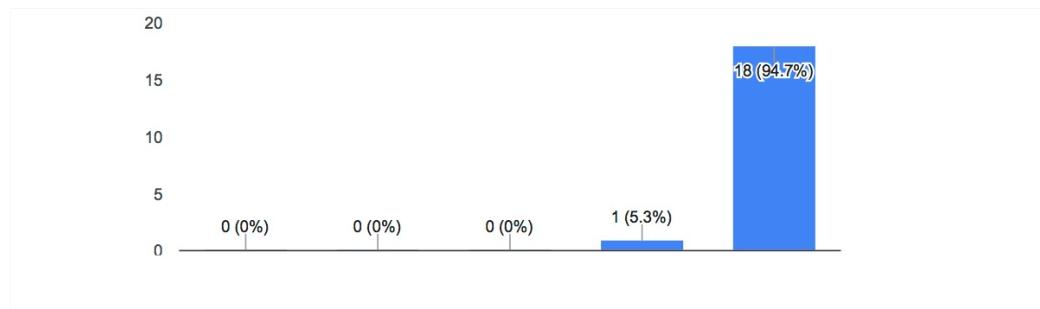
Was the information in these sermons clear (connections of scriptures, the over all flow of the sermons)
(19 responses)



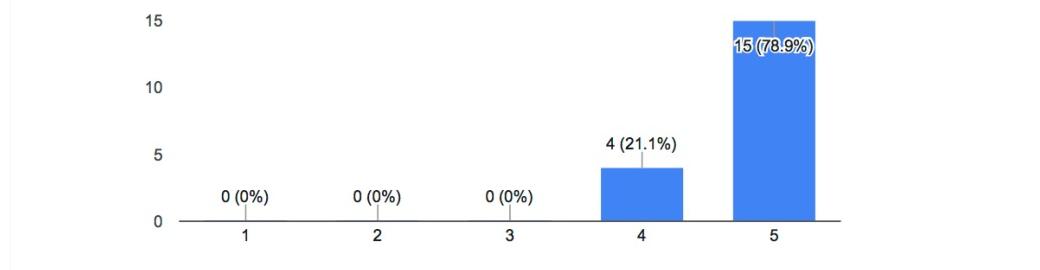
Pastor caught my attention by appealing to various types of mental imagery and thought provoking illustrations.
(19 responses)



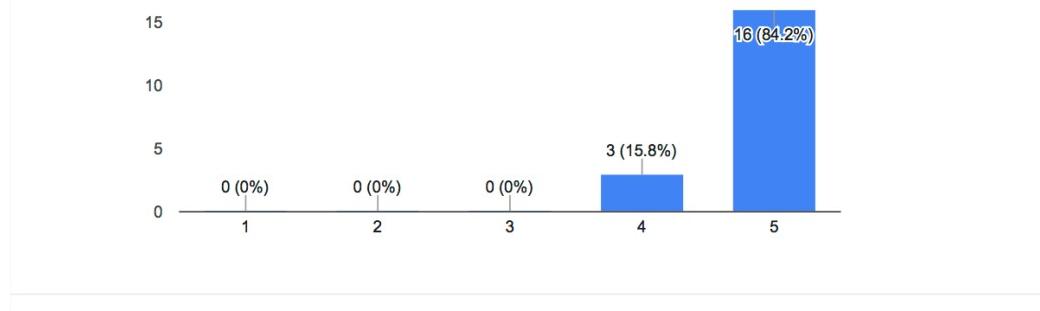
Pastor effectively held my attention (19 responses)

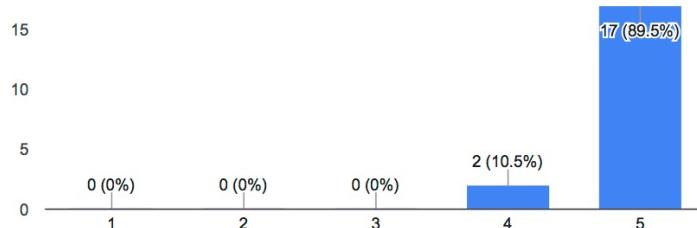
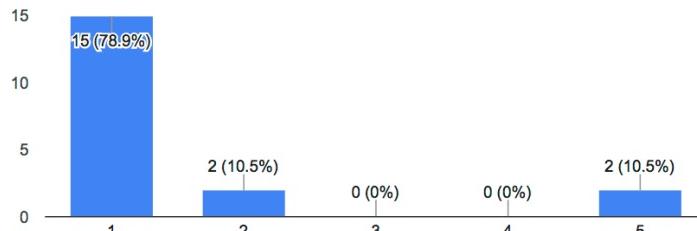


These sermons were interesting and easy to listen to. (19 responses)



I felt Pastor properly explained the biblical message. (19 responses)



The sermons spoke to me on how I should live my life. (19 responses)**Pastor did not meet his learning objectives in these sermons. (19 responses)****What would you like to see in the future sermons? (14 responses)**

More explanation on how the message can impact my walk with Christ

More narration

More on transformational leadership - the way Christ taught, simple

What God provides him with to teach us his people

How we can strive to be more like Jesus Christ

More members more people getting saved baptized

Just for him to continue to use his illustrations

Sermons on how we should live a christian life.

I am satisfied with his doctrine because he keeps direct path.

Helping the youth understand the bible

The same good service I recive now

The lack of personal innuendo.

What were you expecting to take away from these sermons? (15 responses)

Not sure

Nothing

How to effectively transform myself to be a good leader

A better realationship with God t

How we can treat one another as we grow closer to Christ

Nothing

That regardless God is in control. And he teaches us that in every sermon.

To change the hearts and minds of membership so that we can work together to fulfill God's commandments.

How to be like christ

Joy, understanding, questions that will motivate me to seek deeper understanding of the word , and drive me deeper into the word privately.

How to sever the lord better

To see the he changes I needed to make in my new life

What are some key points you've taken away from the sermons/class sessions?

(19 responses)

It's better to be transparent to be understood
None
Bible Study and asking questions is very important
To read and study the bible and attend bible study on a regular
How leaders can interact with people and work together on one accord
Nothing
Trust God always, read your bible, Trust God and not man, and even when your hurting come to church.
Trust God
That membership should be respectful of one another. Membership should have a trust in their leadership.
Romans
Change is coming
In order to be true to yourself you must be true in your relationship with God.

How would you define transformational leadership before hearing these sermons?

(15 responses)

Some of us are not transparent

Transforming oneself in order to be a good leader

One who wants to create a change within the church

Changing the way we as leaders reach those we are charged with ministering

Being more like Jesus

I didn't know what it was before the sermons.

Being saved

to change from one ideology and behavior to another.

I would hope that I would learn the proper and precise tools need to become a strong leader and Stewart within my community.

As leaders change they change the people

Understanding

I don't believe I had a full understanding of transformational leadership before hand

How would you define transformational leadership after hearing these sermons?

(16 responses)

Don't know how to answer that

Informative

The same

Pastor was given a vision from God to execute n inspire a change within the church n to have committed church body to forsee n identify a need for change.

Not doing the same thing the same way as we've done if we don't change there is no growth

No judging helping our community Jesus is our savior love your neighbor as yourself God is good praise him even when things look down.

Transformational leadership is reaching people where they are. Transformational Leadership is allowing yourself to relate and try to reach everyone.

Must trust God and have faith

That the leadership and the membership would change from their old way of thinking, that has caused stagnation to the ministry, to the coming together by all to ensure that the church is doing God's will.

Everything I expected and more.

Appendix Six

DEACON MINISTRY MEMO ~ MAY 7, 2011

Greater Mt. Pleasant
Baptist Church

Memo

To: Deacon Ministry
From: Joseph Royal, Chairperson
CC: Randy L. Ware, Pastor
Date: May 7, 2011
Re: Deacon's Membership Assignment

Greetings brothers and sisters in Christ, I greet thee in the name of our Lord and Savoir Jesus Christ. Happy New Year!

It is an honor and a pleasure to serve with you on the Deacon Ministry. We have been appointed to this ministry by the Pastor and the church body for the purpose of assisting the Pastor in his ministry and to be supportive of the spiritual and physical needs of the church membership.

Deacons are charged with an awesome responsibility but think of this charge as a blessing, where we the Deacons can be a blessing to the church body.

In order to ensure that the Deacons of Greater Mt. Pleasant are supportive of the church body, I have assigned a Deacon to a church member based on the first letter of the member's last name.

The assignments are listed as follows:

| Deacon | Last Name |
|--------------|-----------|
| J. Royal | A – C |
| C. Pearsall | D – F |
| G. High | G – I |
| L. Hazel | J – L |
| J. Singleton | M – P |
| G. Belton | Q – T |
| E. Royal | U – V |
| M. Curry | W - Z |

Appendix Seven

JOINT BOARD MEETING ~ FEBRUARY 28, 2005

JOINT BOARD MEETING

February 28,2005

Present: Pastor Ware

Deacons: J. Royal, E. Royal, Curry, C. Pearsall, M. Pearsall, McNeil, Belton, Hazel, High

Trustees: Saunders, Gibson, Howington, Stokes, Taylor, Romain, Brooks, Williams, Stewart, Huggins.

The minutes of the last meeting were read. Motion was made by Pastor Ware to accept the minutes as read. Seconded by Deacon Belton.

Old Business:

The outstanding balance of the windows has been taken care of. Someone will be out on 3/6/05 to take care of crack in windows in the trustee room.

Deacons Concerns. Deacon Ida Johnson is at home now. Deacon McNeil has spoken to her. Deacon Lewis is at home. Brother Milo Jones is at home. Sister Maggie Martin is at home. She started that she's coming along o.k. Deacon Royal spoke to Sister Anglin. He asked her when she thought she'd be back to church. Sister Anglin stated when the weather gets better.

Deacon Royal stated that he'd like for petty cash to be put in place to have for miscellaneous purposes.

Pastor Ware spoke to the issue of tabling an issue. He stated that when something is "tabled", it means that an issue supercedes that tabled issue. Therefore, we must move on an issue immediately. The statement was in reference to petty cash.

Trustee Saunders wanted to know exactly how much money we are referring to.

Deacon Royal state \$250.00. Trustee Saunders wanted to know if this amount was to be given each month. Deacon Royal stated, no. This amount stays available. Whatever is used from that amount had to be placed back. A discussion on the issue followed. All questions surrounding the petty cash were answered. Before a decision come about, the group had to decide what the petty cash would be used for. 1. Petty cash to be used to place deposits on signs, plaques, etc. 2. To purchase stamps when they run out.

Outcome: Petty cash amount agreed upon was \$150.00. This money will be given to the administrative assistant.

2005 RETREAT: Pastor Ware began his outline of our upcoming retreat to be held on 3/5/05. Pastor Ware expounded on the bylaws of the church. We need to understand protocol and to relay the foundation. The church money is not ours, it belongs to the church body. He expressed many feelings that were pressing on his heart. It was clearly stated by the pastor that a retreat facilitator would be gotten to facilitate the retreat. The retreat will be held at the JFK Raddison Hotel.

Trustee Concerns: Trustee Howington gave the rent updates for 889. He updated the joint board on the vacancies, the fixtures that had been done on each of the apartments in the building.. Trustee Gibson reported on the Tsunami Relief Fund. Where do we sent our money? Deacon Hazel will get the address from her school and give it to the trustees. Deacon Hazels' school sent their monies to UNICEF.

COPY MACHINE: Since we're renting this copier, we need to get a newer better model. Our present copier is not working properly. One reason being, the copier was serviced so that the copier could make copies from the computer. If we upgrade the copier, software will be upgraded . No one seemed to have a problem with this. All 20 members of the joint board agreed.

EXTERMINATOR: Trustee Stewart stated that the exterminator came on 2/18/05. Two bombs were put down. Two weeks prior to the exterminators' coming.

Again we were told that the retreat would be on 3/5/05 from 10:00am until 5:00p.m. Trustee Howington will be driving the van.

Closing prayer by Trustee Howington.

Appendix Eight

JOINT BOARD MEETING ~ DECEMBER 7, 2002

JOINT BOARD MEETING

December 7, 2002

Present: Pastor Ware

Deacons: Royal, Curry, Belton, M.Pearsall, C. Pearsall, Lewis, McNeil, High.

Trustees: Saunders, Manegault, Howington, Anglin, Gibson, Romain, Stokes, Huggins, Williams.

The minutes of our last meeting were read. Deacon M. Pearsall motioned to accept the minutes as read with any and all necessary corrections. One correction was that Pastor Ware will make a decision on Rev. McDonald and he'll get back to the board. Seconded by Deacon Samuel Lewis.

OLD BUSINESS: Royal: 1. The copier is working now. Therefore, it must have been serviced. 2. The credit card has been received. Deacon Royal asked if an assessment been made by the Plateau Management Corp? Trustee Howington stated that he'll bring the board up to date. BCAT: Deacon Belton stated that a Video inhouse enrollment application has been received. A \$90.00 application fee is needed. At this point, he doesn't know what to do. But he does have the application. Trustee Saunders wanted to know if this was in conjunction with Min. Harris' program? Deacon Belton stated that he's not sure but this is in conjunction with what the Inspirational Ensemble did last year. Deacon Belton will take the courses and then come back to inform the Joint Board. **ELECTRICIAN:** Trustee Huggins stated that all that was needed in the kitchen area was a circuit breaker. Right now, we are going to hold off on any major repairs until the grant monies come in. Pearsall stated that when you go in and turn anything on that side of the wall goes off. The circuit breaker is in the boiler room. The extra keys will be picked up from Cora Lewis' daughter. Question: Is it necessary to have that boiler room locked? No. But at the present time, no one has a key, or they don't know where the key is. The trustees are going to take on the project of labeling all of the keys floating around in the church, Trustee Huggins stated. The boiler room door will be unlocked.

DEACON CONCERNS: SICK AND SHUT- INS:

Sister Thelma Rice is home. Brother Rhynis is doing as well as can be expected. Sister Hortense Beach is fine. Sister Shirley Wiggins is in the Brooklyn Hospital. Deacon Patterson is doing as well as could be expected. He is waiting for the doctors' consultation. Deacon Ross is at her son's home feeling good. The Deacons Directory will be circulated so membership can have access to us. Each deacon will be assigned a certain amount of members especially those members who haven't been out in a while. **COPIER:** We have two proposals. Trustee Williams stated that we are waiting for the pastor to give us a budget. Therefore we are waiting for the pastor before we can move forward with anything. **BUDGET/ OFFERING:** The trustees stated that our weekly offerings have dropped from \$5,000.00 per Sunday to \$2,00.00. The trustees stated that we really do need a budget. Trustee Huggins asked if this figure includes the expenditures also the \$80-\$85 thousand dollars. Monies coming in are not the problem. It's the monies that are going out. **PIANO:** Deacon Belton gave the three Bids for the piano. 1. \$4,000.0 2. \$4,700.00 and 3. \$3,700.00 It was stated that everything should be put on hold until we get a budget. Trustee Williams stated that whatever money Deacon Belton put out to hold the piano should be reimbursed to him since the piano is a church project. Deacon Royal was concerned about the heat in the fellowship hall. The pipes are heating up properly. Deacon C. Pearsall stated that the pipes have been cut off from the boiler for such a long time. The wiring is off. The boiler man can come and rehook up the pipes so we can have heat downstairs. Royal asked that we get a consensus to call the boiler man back to get this work done. Deacon Pearsall will call the people back to reconnect the pipes. Consensus. All members. *The extra drum set will go to Deacon Royal*

TRUSTEE CONCERNS: No member who has not been in attendance for two years will receive envelopes. Trustee Gibson asked Deacon Pearsall to pick up valves for the radiators in the Sunday School area and the trustees will reimburse him, and pay for the labor. Trustee Williams stated

that Pastor Ware told the ushers to put the tithes envelopes in the programs. Most of the time the envelopes are on the floor. What can we do? The deacons were asked to speak to the pastor about this issue. Trustee Gibson stated that there are very few bibles and hymnals in the pews. The Sharing and Caring Program is going over the budget. The only money we are putting out is for stipends, not for purchasing items. Deacon Royal stated that a meeting between the pastor and Sister Rabb must be called.

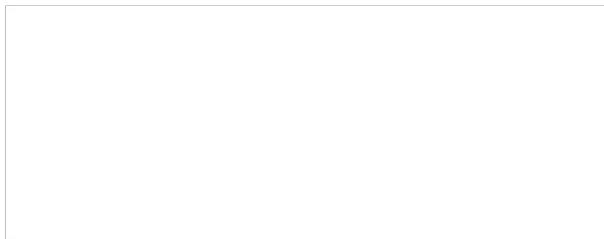
889 REPORT: Howington:

There are two apartments vacant. 1A & 4B

Rents: 1 is up to date. Apts. 4A, 2B, 2A, and 3A all owe December rent. Thompson owes Oct., Nov., and Dec. rent. Mr. Lawrence left on Nov. 11, 2002. He was back 17 months rent. The guardian Mr. Paul Brown came over to confirm he left and to dispose of the contents in his apartment. Coleman has six violations that need fixing. Gave someone money to do work, but they haven't come to make repairs. This was on 10/27/02. A conference was held with Ms. Coleman. It was decided to not inform housing. Records are to be kept on what she says and on her responses. Now, it's a waiting game. Trustee Howington went to court on 10/22/02. The building isn't registered. In order to the registration, a complete overhaul of the building has to be done. Trustees Gibson and Howington will be doing this. NEW MANAGEMENT. Howington and Thomas gave them a tour of the building. They'll write up proposals and send them to the church, so that the church can decide which one we'll take.

Deacon Royal asked if we were the only church that gives out Thanksgiving and Christmas Baskets. Since we give food for Thanksgiving, why can't we give food for Christmas instead of fruit? Deacon Belton moved that the Christmas baskets be similar to the Thanksgiving baskets. Seconded by Trustee Williams. All board members agreed.

Moved that the meeting of the joint board be adjourned at 11:35 a.m. Closing prayer by Deacon Belton.



Appendix Nine

JOINT BOARD MEETING ~ MARCH 10, 2002

JOINT BOARD MEETING

3/10/02

PRESENT: Pastor Ware

DEACONS: Curry, Pearsall, M.Pearsall, Hazel, Patterson, Belton,
Walking Deacon Alice Bell, McNeil, High, Lewis

TRUSTEES: Stokes, Manegault, Stewart, Saunders, Williams,
Gibson, Howington, Thomas, Romain, Eady.

Minutes of the last meeting were read. Trustee Stokes motioned to accept the minutes as read. Seconded by Walking Deacon Bell.

OLD BUSINESS: Credit Card:

The papers for the card are in process. A letter from the credit card company has been received. Letter has been returned to the company. We are waiting for their response.

RAMP: **DEACON PATTERSON:** The first bid received has been for \$6,500.00 for a wooden ramp. The wood is treated. Deacon McNeil stated that a licensed carpenter is willing to come out and look at the area, make an estimate, then possibly do the work. Pastor Ware asked McNeil to follow up on this proposition.

911 MONIES: We've waited too late to give the monies to KISS F.M. Even though the KISS fund raiser is finished, there is another fund. It was suggested that the money be given to the Red Cross. They are having too many problems. Pastor Ware suggested we contact The Progressive or Eastern Baptist Conventions.

ELECTRICIAN: The deposit check has been mailed off to El Arm. We are waiting to hear from them. We are due to hear from them sometimes during the week.

CURTAINS: Trustee Romain's friend gave an estimate of \$1,200 - \$1,250. These two estimates include an enclosure with a cross.

and without a cross on it. There is a church in Queens that has the same pulpit area layout as ours. A wood panel for both sides of the choir stand. A picture of this church will be taken so that we can get a better understanding of what is being talked about.

MUSICIANS: Deacon Jones was spoken to. He didn't agree with the \$400.00 amount because he is dealing with the two choirs. He was given a check for \$500.00 on the last Sunday he played.(4th Sunday in February). Pastor Ware spoke to Jones extensively in his office. There is an issue with him about not having taxes taken out from his check. This issue was brought up when he and the trustees spoke. Jones stated that he wants double \$500.00 with no taxes taken out. Trustees' response was that they would give him a 1099 form so that he can report his own taxes at the end of the year. Pastor Ware stated that at this point, we really need Jones. We need to get our musical department together. We've done all we can do with Joseph, so now it's left in Jones' hands. When he returns on the 4th Sunday in March, we'll know the outcome. Trustees Romain and Saunders both suggested that we contact the musicians at the Musician Square to try them out and see. We must begin to try. Pastor Ware will call them and set up an appointment.

DEACON CONCERNS:

Deacon Royal stated that our annual Deacons Day would be held on the 3rd Sunday in March with the ordination of W.D. Bell, and that we would have a guest speaker. Also, food would be served between services.

SICK AND SHUT-INS: Deacon McNeil has spoken to Mother Breazeal and she states that because of her medical condition, she is unable to sit at length. This is why she is unable to come to church.

Deacon Royal stated that the piano needs tuning. Trustee Gibson stated that someone would be contacted to come out to take care of that. The outside boards announcing the Pastors Anniversary will be redone due to spelling errors.

The Brother Kearney Affair: Deacon Pearsall states that this affair will not be benefitting the church therefore, whatever monies are raised, some should be donated to the church for the use of the church.

ANNEX USE: Deacon Royal stated that he can't see why this can't be done. Since the memberships' monies helped in the remodeling of the place, why can't the membership rent the annex? A brief discussion followed. Outcome: Rules governing the renting of the annex will be put into place which will ~~speculate~~ the time the annex is to be occupied as well as the cleaning rules for the annex. Allotted renting time will be 5 hours with the cut off time being 8:00p.m. A vote was taken 15 members voted to rent the annex to members of the church only!

TRUSTEE CONCERNS: 889 Report

Trustee Howington: Rents: 8 tenants: 3 are paid up through March, 2 tenants owe for March.

1. Coleman paid Feb. & Mar,
2. Sandiford paid Jan., Feb., Mar.,
3. Lawrence : SSI has paid up 10 months worth rent. He himself is in arrears. We are in and out of court with him. We will be taking him back to court demanding all monies owed plus his eviction. The court is giving the church the run around about the guardian. Because of Mr. Lawrence, the safety of the building is being jeopardized.

REPAIRS: Major plumbing overhaul including pipes, risers, and valves. Coming in on 3/12/02 to fix what needs to be fixed. Pipes need to be run in the front apartments. Pastor Ware and Trustee Saunders both stated that we need to get a contracted plumber. One will be gotten so that the work can be properly done.

BOILER ROOM: Needs whitewashing, and cleaning in time for the pastors' anniversary. Mr. Grant will be notified and ~~he~~ will quote us a price for the work.

Palms for Palm Sunday will be placed on order. There will be a

guest speaker for Palm Sunday.

Trustee Gibson gave every joint board member her new telephone number. Our meeting adjourned at 1:00 P.M. CLOSING PRAYER BY PASTOR WARE.

***OUR PASTORS' COMPUTER HAS BEEN ORDERED!**

Appendix Ten

JOINT BOARD MEETING ~ NOVEMBER 3, 2001

JOINT BOARD MEETING

November 3, 2001

PRESENT:

**DEACONS: McNeil, J. Royal, Walking Deacon Bell, Belton,
Patterson, High, E. Royal, M. Pearsall**

**TRUSTEES: Stewart, Howington, Huggins, Williams, Gibson,
Anglin, Brown**

The meeting was called to order at 11:05 a.m. Scripture reading was Psalms 26: 1-12, read by Dea. E. Royal. Prayer by Deacon J. Royal.

Minutes from the last meeting were read by Dea. J. Royal. Minutes were moved and seconded with the necessary changes by, moved by Dea. Belton and seconded by Walking Dea. Bell. Necessary changes were Trustee Gibson stated she spoke with Min. Isler about how the money from Women's Day 2001 to be used to purchase chairs for the fellowship hall. The trustees are asking each Ministry to purchase a table for the fellowship hall. A meeting with all presidents by Trustee Gibson was being called to discuss this issue.

OLD BUSINESS:

The new boiler has been installed and Madison Oil Co. was coming at 12 noon to installed new thermostats. They came while the Joint Board meeting was going on.

No new information on church credit card. Tabled to next meeting.

Trustee Huggins met with the copier company representative and stated the company was only interested in renting the machine. The trustees felt that \$265.00 a month was a waste of money to rent a machine that could not sort, duplicate/2 side copy, staple and the installation was not free. Will continue to look for copier that will better serve Greater Mount Pleasant.

No new word on WWRL. Deacon J. Royal and not spoken with the Pastor about this issue. Will table until new information is available.

Deacon Royal stated that he spoke with Pastor Ware about the issue of others approaching members about being late with their dues and the Pastor stated it was between the individual and God. Another discussion came up about Trustee Brown and his tithing. Trustees Williams and Huggins stated the issue needed to be corrected by Pastor Ware. It was suggested that Pastor Ware call a meeting with the Joint Board to discuss this issue to give the board an opportunity to air feelings. Trustee Brown stated he will be resigning from his position as trustee as of December or when his year is up. Deacon Belton suggested to table the issue until Pastor Ware is present. Trustee Brown stated that he was never given scripture about tithing and Deacon J. Royal stated Trustee Brown will get scripture from the Pastor and after that he would have to make his own decision of accepting it or not.

NEW BUSINESS

The church needs to be rewired. We have been very lucky that we have not had a fire stated Trustee Gibson, because everything is on one line.

Mary Bettis is in the hospital but does not have all the particulars at this time. Who removed people from the sick and shut-in list and why, especially Deacon Ross and Claudette Joseph? Deacon Johnson is upset about her daughter being removed even though Ms. Joseph has relocated to Massachusetts.

There will be nine (9) individuals baptized on Sunday, November 11, 2001. Five (5) females and four(4) males and two or three others receiving the right hand of fellowship.

Ms. Green has not been in contact with the Pastor since last financial meeting. Trustee Gibson was asked by Deacon J. Royal to make sure that Pastor Ware be in the quarterly finances with Ms. Green. Trustee Gibson will be the mediator. Trustee Williams stated Ms. Green is not on the payroll of the church. She does the quarterly IRS taxes, employment taxes and unemployment taxes and she is paid \$150.00. Also she does the yearly report. She reports to the church but not always to the Pastor. Ms. Green will be getting in contact with Pastor Ware to formulate a dialog between the two.

Deacon J. Royal stated anyone if any one is being recommended for any officer or job position should be taken to the Pastor as soon as possible. Trustee Gibson stated that most of the time the person being considered waits until the last minute before they let her know and there is no time to give the name before the meeting. It was suggested by Deacon Belton that a deadline be given to the person and the name given to the Pastor so he can speak with the person before bringing them to the church meeting.

889

Repairs were done to the gutters, pipes Mr. Johnson's apartment and the ceiling in the annex. Trustees Howington and Thomas will be over 889 beginning the first of the year.

Everyone is paid up except Ms. Coleman and Mr. Lawrence \$825 as of October. Went to court with Mr. Lawrence on October 24th. Court sent a representative from PSA because he is unable to take care of himself. Does not know the findings at this time from the PSA office. Ms. Coleman took the church to court on October 25th. She did not want to pay for June. Will be going back to court on November 19th for her show cause. She always date the checks wrong. Trustee Anglin spoke with lawyer and he told her what to write on the check and to copy the check for the next court date. Part of the money is in the court's escrow account.

The meeting was adjourned at 12:40 p.m. by Deacon Royal. Walking Deacon Bell moved that the meeting be adjourned and it was seconded by Deacon McNeil.

Appendix Eleven

Greater Mount Pleasant Baptist Church History

Jesus said, ‘Upon this rock, I will build my church and the gates of hell shall not prevail.’

Nearly two thousand years ago, with the pronouncement, the Christian church was founded. Since that time, the church has served as the United Body of Christ and have grown and multiplied to ever remind us its redeeming Power and Grace.

By prayer, faith and dedication and with God on our side, Greater Mount Pleasant Baptist Church comes now to celebrate another year of service to God. The Lord has blessed us and we pray for His continued blessings.

In June 1948, the late Dr. James E. Gay, along with family members and friends received their letter from the Mount Calvary Baptist Church for the purpose of forming a church. In July 1948, a call was extended to Rev. Gay to serve as pastor. Thirteen years later jubilant members marched from its original location on 366 Herkimer Street to its new location as we stand now at 881-887 St. Marks Avenue.

On January 1, 1972, Rev. Gay retired as pastor after serving twenty-three years of faithful and devoted service. In September 1977, Rev. Gay was called from labor to reward.

From December 1971 to December 1996, we had the late Rev. James D. Walters, Rev. Dwight A. Parker and Dr. Ronald W. Steward serve as pastors.

As of January 1998, Rev. Randy L. Ware, an associate minister of the Berean Baptist Church, serves now as our esteemed pastor. Under his leadership, ministries were formulated and implemented. They are the Media Ministry, Brotherhood Ministry, the Echoes of Praise, Hospitality Ministry, Pastor's Aide Ministry, Senior Ministry, AMEN Ministry (formerly the Young Adult Ministry), The Daughters of Praise and the Men of Valor Ministry. Our mission statement here at Greater Mount Pleasant is "Something Going On At The Mount, where the unbeliever becomes a believer and blossoms through the teaching, preaching, studying, and reading of God's Word."

We thank and glorify God for all the many blessings He has granted us over the years and we stand ready to continue God's Kingdom building work.

TO GOD BE THE GLORY.

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